

HISTORY OF  
MISSIONS

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The Rev. Nathan Pritchard D.D.

AN AUTHENTIC  
HISTORY OF THE MISSIONS

UNDER THE CARE OF  
THE MISSIONARY SOCIETY  
OF  
THE METHODIST EPISCOPAL CHURCH.

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BY NATHAN BANGS, D. D.

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“Ask of me, and I shall give thee the heathen for thine inheritance, and  
the uttermost parts of the earth for thy possession,” Psalm ii, 8.

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NEW-YORK,

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## PREFACE.

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THE following extracts from the Records of the Board of Managers of the Missionary Society of the Methodist Episcopal Church, will show what gave rise to this history :

“ *April 15, 1829.*

“ Brother Joseph Smith remarked that our Indian Missions had now become highly important, and had assumed a feature in the history of our Church that must be looked on with admiration, by all those who desire the conversion of the Heathen, and the general prosperity of the Redeemer's kingdom ; and, after some farther remarks, he offered the following resolution, which was seconded by F. Hall, and unanimously passed :—

*Resolved*,—That the subject of publishing a history of our Indian missions be referred to a committee, who shall report to this board. Rev. Dr. Bangs, Joseph Smith, and Francis Hall, were appointed the committee.”

“ *July 15, 1829.*

“ Dr. Bangs, from a committee in relation to obtaining a history of our Indian missions, reported as follows :—

The committee to whom was referred the subject of procuring a history of the missions under the care of the Missionary Society of the Methodist Episcopal Church, having had the subject referred to them under consideration, beg leave to report,

That they believe it highly important that a correct and authentic history of our several missions, particularly among the aborigines of our country, should be furnished ;



such a one as should combine the history of the origin and progress of the Missionary Society with the missions under its care. In order that this may be effected, the committee recommend the adoption of the following resolutions :—

I. That a person be appointed by this board to compile such a history, to be submitted to a committee appointed by the board for examination and approval.

II. That a circular be addressed by the corresponding secretary to each of the missionaries, requesting him to furnish information to the above mentioned person on the following subjects :—

1. When and by whom was your mission commenced? Describe also its local or geographical situation.

2. What was the number, the civil and moral state of the people at the time the Gospel came among them?

3. What were their religious opinions and practices, language and mode of living?

4. What were the principal impediments which the missionary had to overcome?

5. What has been the annual increase or decrease of Church members?

6. What number of schools, scholars, and school teachers, are connected with your mission?

7. What influence has the mission on the public mind?

8. What are the present state and prospects of the mission under your care?

9. How many native preachers and class leaders belong to your mission?

10. Any miscellaneous information which you may think calculated to make a history of the missions interesting, and useful; such as original Indian anecdotes, antiquities, proverbs, usages, remarkable conversions, and happy deaths.

Respectfully submitted,

N. BANGS, *Chairman.*"



“ The report was adopted, and, on motion, the board proceeded to elect, by ballot, a person suitable for a compiler. Whereupon the *Rev. Dr. Bangs was elected.*”

Soon after the above proceedings, a printed circular was addressed to all the missionaries, requesting them to send to the writer information on the various subjects embraced in the above report. I regret, however, to add, that but few answered the call. The Rev. Dr. Capers furnished me with some printed documents respecting the Asbury mission, and the Rev. James B. Finley sent me some original anecdotes and other information in relation to the Wyandot mission, and the Rev. William Case, furnished a short account of the present state of the Canada missions. With these exceptions, the following history has been compiled from the printed correspondence of the society and its missionaries, as found in the Methodist Magazine, the Annual Reports of the Society, and the Christian Advocate and Journal, and from the Minutes of the Conferences.

For the general account of the missions mentioned in the Introduction, I am indebted to Holmes's Annals of America, to Brown's History of Missions, to the New Edinburgh Encyclopedia, Mather's Magnalia, Brainard's Life, the Wesleyan Methodist Magazine, and to the reports of several Missionary Societies. I thought that this general acknowledgment of the sources from which I derived my information would be preferable to a continued reference to the particular works, either in the body of the history or in the margin.

If the reader shall derive any benefit from the perusal of this history, let him thank God for enabling the author to redeem a little time every day, by rising early in the morning, and employing himself while probably most others were asleep, in compiling the work.

That there will be found errors in it, is nothing more than may reasonably be expected; but the reader is

assured that no pains have been spared to make every thing as correct as possible ; and I humbly hope that no material facts are omitted, nor any of consequence misrepresented.

The following is an extract from the journal of the managers of the Missionary Society, in relation to this work:—

“ Oct. 19, 1831.

“ The Rev. Dr. Bangs stated that the History of the Missions was so far progressed, that agreeably to a former resolution of this board, he wished a committee appointed to examine the work.

Wherefore the following persons were appointed a committee: Rev. Samuel Merwin, Rev. Mr. Landon, Dr. Reese, Joseph Smith, and Francis Hall.”

“ Nov. 16, 1831.

“ The Rev. Samuel Merwin, from the committee, on that subject, made the following report:—

The committee to whom was referred the reading and examination of the ‘ History of the Missions,’ prepared for this board by the Rev. Dr. Bangs, respectfully report:— That they have finished the reading and examination of the manuscript at three several sittings, and that they are of opinion that the work has been ably and satisfactorily performed, and entitles the author to the gratitude of the board. As the preparation of this ‘ History’ has required much time, and imposed great labour on the author, and as its publication will yield considerable profit, the committee recommend that this board present the author with, at least, two hundred and fifty dollars, for the copy-right of the manuscript, and publish it for the benefit of the Missionary Society of the Methodist Episcopal Church.

By order of the committee,

S. MERWIN, *Chairman.*

The report was adopted.

The Rev. Dr. Bangs then stated to the board, that it was never his intention to receive any pecuniary compensation for his labour in preparing the 'History of Missions,' a report on which had this evening been made; and begged leave to present the copy-right to this board, provided the work be published for the benefit of the Society.

Whereupon, on the motion of the Rev. Laban Clark, it was resolved, that the grateful thanks of this board be presented to the Rev. Dr. Bangs, for his valuable services rendered to the Missionary Society, in preparing for, and presenting to, the Society, the History of Missions, belonging to the Methodist Episcopal Church.

(A true copy.) FRANCIS HALL, *Clerk.*"

As I had been enabled, by extra exertions, to complete the history without at all interfering with those other duties which my station involved, I was desirous that the Missionary Society might derive some pecuniary benefit from my humble labours. In accordance with this desire, the managers of the Society have conveyed to the agents of our Book Concern, the copy-right of the work, for which the Society receives into its treasury the sum of *two hundred and fifty dollars*.

That God may accompany these sincere efforts to promote the cause of missions with His blessing, is my fervent prayer.

N. BANGS.

*New-York, March 3, 1832.*



## INTRODUCTION.

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THAT ministry established by our blessed Saviour is emphatically missionary in its character. The first heralds of his Messiahship were *sent out* by Him into the cities and villages of Judea, and into the "high ways and hedges," to call sinners to repentance.

Acting in the true spirit of the commission which they received from their risen Lord and Master, "Go ye into all the world and preach the Gospel to every creature;" after His ascension to heaven, and after they had received "power from on high," by the plentiful effusion of the Holy Ghost, on the day of pentecost; His apostles and others were scattered abroad, and wherever they went, "preached Jesus and the resurrection." The consequence was, that the word of God was multiplied, and there were added daily to the Church such as were saved. Indeed, from the history we have of the infant Christian Church in the Acts of the Apostles, it appears to have been the general practice of these primitive preachers of the Gospel to itinerate at large, and not to confine themselves, for any length of time, to one particular place.

It was this manner of preaching the Gospel of the kingdom, with plainness and energy, which first gave such a mighty impulse to the circulation of the truths of Christianity, and spread them so widely over the world. So mightily grew the word of God and multiplied, that almost every part of the Roman empire was less or more visited by the light of Christianity before the close of the second century.

But no sooner had the Church become connected with the



state, than the energetic system of preaching the Gospel by itinerating evangelists and others was exchanged for a more restricted sphere of labour, better suited, indeed, to the luxurious mode of living which had begun to disgrace, first the higher orders of the clergy, and then the inferior, until it finally corrupted almost all ranks. From these and other causes, we may trace the sad departure from pure primitive Christianity, which finally enveloped its distinguishing truths in the dust and smoke of errors. Human philosophy and human passions, under the control of a vitiated taste, lent their united aid to obscure that glorious light which Jesus Christ first shed on the world, and which was so extensively diffused abroad by the preaching of His apostles and primitive ministers. A long night of darkness, which had begun to thicken around the horizon of the intellectual world, succeeded to that brilliant light which shone in the apostolical age, during which time only here and there a solitary ray was to be seen flitting across the path of human life.

These lights were to be found among a few pious, but bold defenders of the "faith once delivered to the saints," and served to remind mankind that God had not left himself entirely without witnesses, nor forgotten to be gracious, though His Church was apparently in the wilderness. For about twelve centuries, the clouds continued to thicken around the mountain of spiritual truth, until its summit, which once shone so brilliantly, was scarcely perceptible, even by the eye of faith.

Not, indeed, that there were no efforts to spread the Gospel during these ages. Splendid efforts were made, and made with success; but they were chiefly the efforts of men more attached to worldly pomp and glory, and more bent on extending a merely nominal Christianity, so modified as to suit the vitiated propensities of men, and to accommodate it to the habits and customs of Heathenism, than they were to reform the hearts and lives of sinners by

the power of Gospel truth. While here and there a missionary languishingly breathed the spirit of his Master, the greater proportion of them were armed with worldly prudence ; and, while protected by the power of the state, instead of bringing their converts under the yoke of Jesus Christ, they merely brought them under the temporal dominion of the pope, and made them subservient to the aggrandizement of secular princes.

What a mass of corruption must have accumulated during this long period of mental darkness ! At length the light of the Reformation began to dawn upon mankind. Germany has the honour of giving birth to the man who first had the courage to call in question the supremacy of the pope, and to dispute his infallibility. The spirit of inquiry being once loosed from its long night of bondage, it could not again be confined, nor even restricted within narrow limits ; but, breaking forth in the bold and intrepid soul of Luther, others caught the flame, and it soon spread through Germany, Switzerland, Holland, England, and Scotland, and even made encouraging progress in France and Ireland. In all these places, which had long been the " seat of the beast and the false prophet," God raised up men fully qualified for the important work of purifying the Church from its gross corruptions ; and, by their instrumentality He poured a flood of light upon the world. By this means the sun of truth seemed again to be mounting the intellectual horizon and rapidly ascending to its zenith. It was, however, arrested in its course.

For it was not long after those men of God, the intrepid leaders in this holy warfare, had taken their departure to their final reward, that their followers began to degenerate. Among those who were called Protestants, the major part gave sad evidence that while they protested against the corruptions of the Church of Rome with their lips, their hearts went after their idols. Honourable exceptions, to be sure, must be made to this general censure. The

fire kindled up in our world, by the men we have mentioned, and their coadjutors, has never yet ceased entirely to burn. The Protestants of France furnished many examples of eminent piety, while the Pietists of Germany, the Waldenses in Piedmont, the Moravians in Bohemia, and the Puritans in England, furnished illustrious evidences of the power of the pure Gospel in their tempers and lives.

In America, also, from its first settlement by the Puritan pilgrims, there were many, both ministers and people, who "held fast the form of sound words;" and in many parts of the country, but more particularly in the northern and eastern provinces, the religion of Jesus Christ exerted a salutary influence upon the hearts and lives of the people.

After these few remarks upon the general state of religion, thrown together without any reference to strict chronological order, I shall proceed to a very brief sketch of the several missions which have been undertaken and prosecuted by Protestants in different parts of the world, both Christian and Heathen. This sketch, however, must be regarded merely as short annals of missionary labour, it being designed only as introductory to the main subject of this history.

The first Protestant mission we have an account of in foreign parts was undertaken by Gustavus Vasa, king of Sweden, who sent a missionary by the name of Michael, in the year 1559, into Lapland. But though it is now nearly three hundred years since this mission was commenced, Christianity has made but small progress in that inhospitable clime, and it consists more in name than in reality.

At an early period of the settlements of New-England, measures were adopted for carrying the Gospel to the aborigines of the country. In 1646, the general court of Massachusetts passed the first act to encourage these measures, recommending to the ministers to consult on the



best means for the conversion of the Indians ; and the first Indian mission was undertaken by Mr. John Eliot, minister of Roxbury, on the 28th of October of this year. His first missionary visit was to the Indians of Nenantum, on the south side of Charles river, four or five miles from Mr. E.'s residence in Roxbury. Such were his indefatigable labours among these people, that he has been styled the Indian apostle.

The manner of his introduction is thus related :—On his approach to the village, accompanied by three other persons, Waban, a wise and grave Indian, attended by five or six others, met him and welcomed him and his companions into a large wigwam, where a considerable number of his countrymen assembled to hear the new doctrine. After a short prayer in English, Mr. Eliot delivered a sermon of an hour's length, in the Indian language, which was well understood by his new and attentive auditory. Many of them listened to his discourse with tears, and the impressions which Waban then received were never lost. He afterward greatly aided Mr. Eliot in converting his countrymen to the Christian faith.

The next year a civil court was established among them at their own request.

The commencement of this mission gave rise to the organization of the society in England, for the propagation of the Gospel in New-England.

In the year 1650, about forty families of Indians, living on the island of Martha's Vineyard, were brought to embrace Christianity, through the Gospel labours of Mr. Mayhew. The whole island gradually followed the example of their brethren, and finally adopted the English manners and customs, in their husbandry and other concerns.

In 1651, a body of Indians combined together and settled on land granted to them by the government of Massachusetts, and built a town, which they called Natick. As soon as they were settled, they applied to Mr. Eliot

for a form of civil government, who advised them to adopt that which Jethro proposed to Moses. About one hundred of them accordingly met together, on the 6th of August, and chose one ruler of one hundred, two rulers of fifties, and ten rulers of tens. After this election they entered into a solemn covenant.

It is stated that, in the year 1660, there were no less than ten towns in New-England, of such as were called praying Indians. This year the first Indian Church was regularly organized at Natick.

Mr. Eliot was indefatigable in his labours for the conversion of the aborigines of the country, and very considerable success attended his efforts. In 1663, he completed his translation of the Bible into the Indian language, which was printed at Cambridge, Massachusetts, in quarto. It is said to be a great typographical curiosity. He also translated into the Indian language Mr. Shepherd's sincere convert and sound believer.

In 1666, an Indian Church was formed at Sandwich, Massachusetts, and Mr. Richard Brown was ordained their pastor. About the same time a Church was organized at Martha's Vineyard and Nantucket.

From Goodkin's historical collection, which was printed in 1792, it appears that there were within the jurisdiction of Massachusetts fourteen towns of praying Indians, making in all one thousand one hundred Indians "yielding obedience to the Gospel." In the colony of Plymouth there were four hundred and ninety-seven praying Indians, one hundred and forty-two of whom could read the Indian language, and seventy-two read and write English.—Martha's Vineyard contained about three hundred families, who were generally praying Indians, and at Nantucket there were about three hundred families, many of whom were praying Indians.

The war which prevailed throughout the New-England colonies, with the natives, headed as they were by Philip,

the famous Indian chief, in 1675 and 1676, no doubt had an unhappy effect upon the missions as well as upon religion in general. In 1686, however, the whole number of praying Indians amounted to one thousand four hundred and thirty-nine, and, including their children, they were supposed to be not less than five thousand.

In 1696, there are said to have been, in New-England, thirty Indian Churches.

In 1705, a mission was commenced in Tranquebar, on the coast of Coromandel, in the East Indies, under the auspices of the king of Denmark. Two young men who had been educated at Halle, in Upper Saxony, Bartholomew Ziezenbalg, and Henry Plutsche, embarked in the undertaking, left Copenhagen in November 1705, and arrived at the place of their destination in July 1706. They immediately commenced their labours; and although they had to encounter difficulties usually attending the introduction of the Gospel among the Heathen, they finally succeeded in planting a Gospel Church.

This mission became the future scene of the labours of the pious, and learned, and indefatigable Swartz, who entered upon his work in 1750, and prosecuted it with vigour and success until his death. The mission has been continued until the present time. In 1809, it is stated that the native converts belonging to the Tanjore mission, including the Tinevell district, amounted to nearly twelve thousand; "but, from various circumstances," says Mr. Brown, "we fear that religion is at a very low ebb among them."

In 1712, the Rev. Mr. Andrews was sent by the society for the propagation of the Gospel a missionary to the Mohawks; but the mission was unsuccessful, and was finally abandoned.

In 1721, Mr. Hans Egede, a Norwegian clergyman, went to Greenland, with a view of attempting the conversion of the natives to Christianity. Through an unwearied

diligence, amidst a variety of hardships, he succeeded in gaining their attention to the truths of the Gospel. Many of the Greenlanders have since embraced the Christian faith, and their moral and temporal condition has been much improved.

In 1734, Mr. John Sergeant settled as a missionary among the Indians on the Housatonnuc river, in Massachusetts. Though some success attended his labours at first, so that many of the Indians were reclaimed from their Heathenish customs, some of them unhappily relapsed into their former vices, particularly drunkenness, their besetting sin.

In 1736, the Rev. Messrs. John and Charles Wesley went on a mission to Georgia, with a view to instruct the Cherokee Indians in the knowledge of the Gospel. After various efforts, however, to introduce the Gospel among them, without success, this mission was relinquished.

In 1741, the Rev. Azariah Horton commenced an Indian mission on Long Island, New-York, under the direction of the society in "Scotland for propagating Christian knowledge." He was cordially welcomed by most of the Indians, and many were brought to seriousness under his ministry, and about *twenty* of them gave evidence of true conversion to God. He took great pains to teach them to read, and some of them made considerable proficiency.

In 1744, Mr. David Brainard was ordained a missionary at Newark, New-Jersey, and on the 22d of June entered on his labours at Sackhauwotung, within the forks of the Delaware. Of his subsequent labours, privations, and sufferings, and remarkable success with the natives, the reader may find ample information in his memoir.

In 1733, the Moravians sent three missionaries, Christian David, Matthew Stark, and Christian Stark, to Greenland. After enduring almost incredible hardships in that cold and inhospitable climate, among savages of the wildest



character, for several years, these self-denying persevering men succeeded in establishing a society, so that in 1774 they numbered one thousand and fifty-two native converts.

In 1744, the Brethren sent missionaries among some of the tribes in the British colonies in North America, who endured much persecution, and suffered many privations. They still, however, prosecute their missionary labours to a considerable extent and success among the natives of our forests.

In 1771, after various fruitless attempts, the Brethren succeeded in establishing a mission among the untractable Esquimaux on the shores of Labrador. In 1782, the total number of converts was six hundred and one. Many both of the children and adults made considerable progress in learning.

Though the salutary effects of these missionary labours among the aboriginal tribes of our country were for a considerable time visible, yet, at the present time, it is believed there are few to be found, except among the Moravians, of the descendants of these early converts, who cordially embrace the Christian faith. As the white population of the provinces increased, and the settlements were extended, the Indian tribes either receded farther into the wilderness, or gradually melted away before the sun of civilization. We shall, however, in the course of our history, find that God has again visited these ancient people of our continent. In the mean time, it may be remarked, that during the Revolutionary contest, in which the Indian tribes were deeply involved, the progress of missionary labours was greatly impeded. Many of the Christian Indians, as well as some of the missionaries, fell a sacrifice to the merciless tomahawk.

Soon after the conclusion of the war of the Revolution, the Methodists commenced a mission in the West Indies, where, indeed, the Moravian Brethren had laboured with great patience and perseverance, and with considerable

success, since the year 1732. In September 1786, the Rev. Dr. Coke sailed from England in company with three Methodist missionaries, destined for Nova Scotia; but after encountering for some time a severe storm at sea, in which the Doctor suffered much from ill usage; the captain was compelled, from the leaky state of his ship, to change his course, and the missionaries were landed on the island of Antigua. Meeting with a favourable reception from the islanders, Dr. Coke unfolded his mission, and begun to preach to them the Gospel. Thus was providentially commenced those missionary labours on these islands, which have been prosecuted with vigour ever since; so that now [1832,] there are no less than thirty-three thousand and twenty-one coloured and white members in the Methodist Societies in this group of islands.

In 1793, the Baptist Missionary Society sent the Rev. Mr. Carey and Mr. John Thomas to Bengal, with a view to attempt the conversion of the Hindoos. They have since prosecuted their labours with great ardour, and have succeeded in bringing a number of the natives to embrace the Christian faith.

About the middle of the seventeenth century the Dutch introduced the Protestant faith into the island of Ceylon; but, resorting to very exceptionable measures for the establishment of their religion, the most of those Cingalese who embraced it were merely nominal Christians, remaining Heathens at heart and in moral practice; the arm of civil authority having done what argument could not. It is stated that through these means, in 1801, there were no less than three hundred and forty-two thousand called Christians in Ceylon, though their number has since been very considerably reduced.

In 1792, the Moravians sent missionaries among the Hottentots, in the neighbourhood of the Cape of Good Hope. Though they at first met with much opposition

from the colonists, by patient perseverance they succeeded in establishing societies among these degraded people, which are flourishing to the present day, and the civil and domestic condition of the Hottentots, as well as their religious state, is much improved,

In 1796, the London Missionary Society commenced its operations, by sending a mission to the South Sea Islands. Though many discouraging difficulties arose in their way, the missionaries finally succeeded in their benevolent design, and Christianity has, at last, obtained a complete triumph over superstition and idolatry in these islands.

In 1798, the London Missionary Society commenced a mission at the Cape of Good Hope, in South Africa. It is stated that upward of fifteen hundred have been admitted into the Church by baptism, and that the society has no fewer than twelve settlements, some within and some beyond the boundaries of the colony of the Cape of Good Hope.

In 1799, Dr. Coke projected a mission to the native Irish in Ireland; and James M'Quigg, Charles Graham, and Gideon Ousley, embarked in the undertaking, and preached in the streets and market places in the Irish language, with great success. This mission, which has continued to the present time, gradually enlarging the sphere of its usefulness, is now under the care of the Wesleyan Methodist Missionary Society. Dr. Coke also established missions in Wales, in Nova Scotia, and Gibraltar, each of which is in successful operation at the present time.

In 1804, the Church Missionary Society sent missionaries to Sierra Leone, with a view to introduce Christianity among the neighbouring Susoos. Though at first they met with a kind reception from several of the chiefs, through the evils resulting from the slave trade, in which the missionaries were suspected of intermeddling in an unfriendly manner, they were obliged to abandon their work. After-

ward, however, as the colony of Sierra Leone became an asylum for the recaptured slaves, and a refuge for those of the African race, the society succeeded in establishing a mission here which has been productive of happy results.

In 1807, the London Missionary Society sent Mr. Wray to Demerara, on the coast of Surinam, in South America, who, though opposed at first by the white population, was at length quite successful in teaching the negro children to read, as well as instructing the adults in the knowledge of Christianity.

In 1802, the Edinburgh Missionary Society sent the Rev. Henry Brunton, and Mr. Alexander Paterson to explore the country between the Caspian and Black Seas. The next year they were reinforced by additional missionaries. These, with others sent from time to time, have prosecuted their laborious enterprise with vigour and perseverance, travelling through several parts of Tartary, circulating Bibles and Tracts, and preaching the word of God.

In 1809, Dr. Thomas Coke, who twenty years before had visited Paris with a view to establish a French mission there, but was unsuccessful, commenced a mission for the benefit of the French prisoners on the English coast, which proved a great blessing to many of these unfortunate people.

In 1813, Dr. Coke, after maturing his plans for some time, and obtaining the concurrence and approbation of the Wesleyan Methodist Conference, in company with seven Wesleyan missionaries, embarked for the East Indies. This was his last and greatest effort to carry the Gospel to foreign lands; and, although he died on the passage, and his body was buried in the Indian Ocean, the fruits of his dying efforts are seen in the signal success with which his missionary companions, who proceeded on their voyage, preached the Gospel to the inhabitants of the east.



The Wesleyan Methodist Missionary Society, which was insatuted December 1, 1814, has extended its sphere of labours into the four quarters of the globe, and is continually enlarging the circle of its operations with zeal and activity in Europe, Asia, and Africa, some parts of North America, in New-Holland, and the Islands of the sea. This society took up the missionary cause where the indefatigable Dr. Coke left it, and has carried it forward with a devotedness, zeal and liberality worthy of all praise.

In 1800, the New-York Missionary Society sent the Rev. Mr. Holmes, a Baptist minister, on an exploring tour among the Indians in the north west part of New-York state. After reconnoitering for a while, he confined his labours chiefly among the Tuscarora and Seneca tribes.

In 1803, the general assembly of the Presbyterian Church in the United States commenced a mission among the Cherokee Indians. From that time to this the society has prosecuted its missionary enterprise in several places, with various degrees of success, and is continually enlarging the field of its labours.

In 1810, the American Board of Foreign Missions was organized in the city of Boston. In the twenty years of its operations, it has sent its missionaries to India, to Europe along the Mediterranean, to the Sandwich Islands, and to some of the Indian tribes of North America.

In 1816, the New-York Protestant Episcopal Missionary Society was instituted. This society has sent out a number of missionaries in different parts of the country, and still continues its labours with a commendable zeal and perseverance.

May 20, 1823, the Protestant Episcopal Missionary Society, in the United States, was organized in the city of Philadelphia, and it is extending the field of its operations by means of auxiliaries through different parts of the country.

The American Home Missionary Society was organized in the year 1826. Its primary objects are to supply destitute places in the United States and territories, to meet the wants of small and poor congregations in the new and extensive settlements, by affording them partial means of support. The operations of this society are very extensive, and are prosecuted with great zeal and energy.

Having given this brief outline of the various Protestant missionary associations, I shall close these introductory remarks simply by observing that however diversified may be their plans and fields of operations, and however distinguished by sectarian peculiarities, it is to be hoped that they will all direct their energies to the final consummation so devoutly prayed for by all true Christians, "when the knowledge of the Lord shall cover the earth as the waters do the great deep."

# HISTORY OF MISSIONS, &c.

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## CHAPTER I.

### *Origin and organization of the Missionary Society of the Methodist Episcopal Church.*

METHODISM has been missionary in its character from its beginning. Mr. Wesley, at an early period of his ministry, refusing to confine himself to the limits of a parish, adopted the maxim, on which he steadily acted during the remainder of his eventful life, "The world is my parish." All his sons in the Gospel, who were raised up under his ministry, imbibed the same missionary spirit, and acted, as far as their abilities and the circumstances of their case would allow, on the same broad and liberal principle. Great Britain soon felt the effects of this ministry. A revival of religion, deep and extensive, was speedily witnessed in almost every part of the kingdom. Among others who were raised up as helpers to Mr. Wesley was Dr. Thomas Coke, who has been already mentioned. Immediately after his connection with Mr. Wesley, he evinced a spirit of enterprise in the great work of evangelizing the world, which distinguished him as a chosen instrument in the hand of God to extend the Redeemer's kingdom among men. Of his active agency in establishing and carrying forward the missionary work, we have already spoken in the foregoing Introduction. While he lived, the various missions undertaken and prosecuted by the Wesleyan Methodists in England, were conducted principally by his instrumentality, and derived their pecuniary support through his private and public solicitations. Indeed, that means might not be wanting to carry forward this work of charity, he submitted to the

drudgery of begging from door to door, and wherever he preached he brought the subject prominently before his congregations. After his death, there being no one person who could consistently supply his place, that the work he had been instrumental in beginning with such promising success might be carried on with energy, the Wesleyan Methodist Missionary Society was formed, and it has been enlarging the sphere of its operations ever since.

It was this same missionary spirit which brought the first Methodist preachers to North America, which was then an appendage of the British empire. This is not a suitable place to give a history of the introduction of Methodism into this country. I need therefore only observe here, that the first Methodist missionaries which landed upon these shores, under the direction of Mr. Wesley, were Richard Boardman and Joseph Pilmoor. They came in the year 1769. In the year 1771, Mr. Francis Asbury, fired with zeal in the cause of his Divine Master, came over under the sanction of Mr. Wesley.

The same spirit of missionary enterprise which had distinguished Mr. Wesley and his helpers in England, actuated Mr. Asbury and those who were associated with him in the work in America. Mr. Asbury, especially, determining not to confine his labours to the cities, went out into the "highways and hedges," traversed the country as extensively as possible, and God accompanied His word with the awakening and converting energies of His Spirit. But of the rise and progress of the work on this vast continent this is not the proper place to speak.

While Mr. Asbury lived, in imitation of the commendable practice of Mr. Wesley and Dr. Coke, he used every practicable method, by private solicitations, and sometimes by public appeals, to supply the wants of necessitous preachers and their families, and to aid in sending out missionaries into the new and destitute settlements. A few years prior to his death, he carried with him a subscription book, in which no one was allowed to subscribe over one dollar, and this he called his "mite subscription." The money thus collected was divided among the several annual conferences, so as to meet the cases of the most necessitous, and also most effectually to aid in extending the work of God among the poor and destitute.



After the death of Bishop Asbury, although his active and indefatigable successor, Bishop M'Kendree, exerted his energies to promote the same cause by similar means, yet the necessity of more concentrated action, by which the abilities of the people might be called into more active exercise, began to be extensively felt. And although the itinerating ministry of the Methodist Episcopal Church was the most extensive and energetic missionary system in existence, yet it was often much crippled in its operations for want of pecuniary means to extend the sphere of its usefulness, more especially into new and remote settlements. These circumstances, together with the growing popularity and usefulness of missionary associations, suggested to the minds of some pious and intelligent friends of the Redeemer the propriety of forming a Missionary Society, under the direction and control of the Methodist Episcopal Church. When it was first proposed, it was objected to by some on the ground that our whole system is a missionary system, which only needed proper support in order to answer all the ends of a separate organization. This objection, however, was overruled from a variety of considerations. In the first place, such was the zeal manifested by other denominations in the missionary cause, that many of our own people and friends were induced to contribute their money and influence to their support, which otherwise might be brought within our own control. Secondly, it was most manifest, that although our itinerating system is missionary in its character, there were many destitute places which it could not, for want of pecuniary means, reach and supply, both in the old and new settlements; some, from the paucity of the members in the Church and their poverty, were able to give only a partial support; others, not knowing the value of the Gospel, because they had not heard it, were unwilling to contribute any thing for its support;—these could both be aided by the efficient organization of a missionary society. Thirdly, an opening appeared to be presenting itself among the aborigines of our country for the introduction of Christianity, to whom it was our imperious duty to send it as soon as practicable. Fourthly, it might become our duty to assist others in extending the Redeemer's kingdom in foreign nations. Finally, it was

evident that if suitable measures were adopted to call forth the pecuniary ability of our people and friends, by showing them the wants of the many who were perishing for lack of knowledge, and directing their attention to this one object, much more money could be raised, and consequently much more good realized than could be accomplished in the present mode of doing business. The event has fully sustained these positions, and justified all these anticipations.

These considerations induced a few individuals to make an effort to establish a missionary society. It originated among the preachers at that time stationed in the city of New-York and the Book Agents.\* In conversation with the Rev. Joshua Soule on the subject, I remarked to him that if a society could be so organized as to place it in some measure under the control of the general conference, so that the missionaries should come strictly under the direction of the Discipline, and under the control of the proper authority of the Church, as all our other preachers are, I would embark in the enterprise with all my heart. To this he cordially assented.

Soon after this conversation, at a meeting of the preachers stationed in New-York, in the year 1818, the Book Agents and the Rev. Freeborn Garrettson being present, brother Laban Clark brought forward a proposition to adopt measures for the organization of a Bible and Missionary Society of the Methodist Episcopal Church. At this time the following were present, namely, Freeborn Garrettson, Samuel Merwin, Joshua Soule, Thomas Mason, Laban Clark, Seth Crowell, Samuel Howe, Thomas Thorp, and Nathan Bangs. After a free and full discussion of the subject, it was decided to be expedient to make an effort to establish such a society, and Freeborn Garrettson, Laban Clark, and Nathan Bangs, were appointed a committee to draft a constitution to be presented at a subsequent meeting of the above preachers.

\* It is but justice to remark here, that a similar proposition had been made to the writer of this history by a young man, a lay member of our Church in the city of New-York; but as it was proposed to form a society which should have the entire control of its funds itself, as well as the appointment of the missionaries; and as these things appeared to be incompatible with the economy of our Church, it was objected to, and the proposal was never attempted to be carried into effect.

When this committee met it was agreed that each member should prepare a written constitution, and then confer together, and adopt the one or such a one as might be deemed most suitable. At the next meeting of the committee, the constitution prepared by the writer of this history was agreed upon, and submitted to a subsequent meeting of the preachers, discussed, and with some verbal amendments, approved of. It was then agreed to call a meeting in the Forsyth-street church of all the members and friends to the missionary cause on the evening of April 5, 1819, which was accordingly done, and Nathan Bangs was called to the chair. Addresses were delivered by the Chair, by Freeborn Garrettson, Joshua Soule, and I believe by some others; after which, on motion of the Rev. Joshua Soule, seconded by the Rev. Freeborn Garrettson, the following constitution was adopted:—

### CONSTITUTION.

“ARTICLE I. This association shall be denominated **THE MISSIONARY AND BIBLE SOCIETY OF THE METHODIST EPISCOPAL CHURCH IN AMERICA**; the object of which is, to supply the destitute with Bibles gratuitously, to afford a cheap supply to those who may have the means of purchasing, and to enable the several annual conferences more effectually to extend their missionary labours throughout the United States, and elsewhere.

ART. II. The business of this society shall be conducted by a president, thirteen vice presidents, clerk, recording and corresponding secretary, treasurer, and thirty-two managers, all of whom shall be members of the Methodist Episcopal Church. The president, first two vice presidents, clerk, secretaries, treasurer, and the thirty-two managers, shall be elected by the society annually; and each annual conference shall have the privilege of appointing one vice president from its own body.

ART. III. Fifteen members at all meetings of the board of managers, and thirty at all meetings of the society, shall be a quorum.

ART. IV. The board shall have authority to make by-laws for regulating its own proceedings, fill up vacancies that may occur during the year, and shall present a statement of its transactions and funds to the society at its annual meeting; and also lay before the general conference a report of its transactions for the four preceding years, and state of its funds.

ART. V. Ordained ministers of the Methodist Episcopal Church, whether travelling or local, being members of the society, shall be *ex-officio* members of the board of managers, and be entitled to vote in all meetings of the board.

ART. VI. Auxiliary societies embracing the same objects, shall be supplied with Bibles and Testaments at cost, provided such societies shall agree, after supplying their own districts with Bibles, to place their surplus moneys at the disposal of this society.

ART. VII. Each subscriber paying two dollars annually, shall be a member ; and the payment of twenty dollars at one time, shall constitute a member for life.

ART. VIII. Each member shall be entitled, under the direction of the board of managers, to purchase Bibles and Testaments at the society's prices, which shall be as low as possible.

ART. IX. The annual meeting of the society shall be held on the third Monday in April.

ART. X. The president, vice presidents, clerk, secretaries, and treasurer, for the time being, shall be *ex-officio* members of the board of managers.

ART. XI. At all meetings of the society, and of the board, the president, or in his absence, the vice president first on the list then present, and in the absence of all the vice presidents, such member as shall be appointed by the meeting for that purpose, shall preside.

ART. XII. The minutes of each meeting shall be signed by the chairman.

ART. XIII. This constitution shall be submitted to the next general conference, and if the objects of the society be approved by them, they shall have authority to insert such article or articles as they may judge proper, for the purpose of establishing the society wherever the Book Concern may be located ; and also for the equitable and equal application of its funds for the accomplishment of the objects herein expressed, and for the purpose of depositing its funds with the Agents of the Book Concern, and of having their aid in printing, purchasing, and distributing Bibles and Testaments : *Provided always*, That the revenue of the society shall never be used or appropriated otherwise than for the printing, purchasing, and distributing Bibles and Testaments under the direction of the managers, and for the support of missionaries who may act under the direction of the bishops and conferences of the Methodist Episcopal Church.

ART. XIV. This constitution being submitted and approved according to the provisions of the preceding article, shall not be altered but by the general conference, on the recommendation of the board of managers."

The meeting then proceeded to receive subscriptions, and to elect its officers and managers. They were as follows :—



deemed suitable for auxiliary societies, leaving it to you to make such alterations as local circumstances may seem to require. This is done with a view to produce as much uniformity in the operations of the various auxiliaries as circumstances will admit.

The managers beg leave to suggest the propriety of forming one society only, auxiliary to this, in each conference, to be located in the most populous town or city within the bounds of the conference, such as Philadelphia, Baltimore, Charleston, Boston, &c, &c, and that the other societies, which may be formed within the limits of each conference, become branches of that. This method, it is thought, will greatly facilitate the operations of the society, and produce greater energy in the execution of its benevolent designs, than it would to make every subordinate society *immediately* auxiliary to the parent society. And if the several annual conferences unite their counsels, and recommend the subject to the people of their charge, with practical zeal and energy, it is believed that auxiliary and branch societies may be established in every city and circuit throughout our extensive work.

According to a recent report of the '*General Wesleyan Methodist Missionary Society*,' now in successful operation in England, our brethren in Europe, during the last year, have raised upward of *eighty thousand dollars* for the support of domestic and foreign missionaries! Through this generous pecuniary aid, they now employ *one hundred and three missionaries*. How much, therefore, may we do, if efficient means are used to combine our strength!

The object contemplated by this society, the managers think, is of sufficient importance and utility to recommend itself to every considerate and pious mind; and therefore they need say no more, than to add their prayers, and request yours, that we may all be guided by the *wisdom that cometh from above* in all our attempts to promote *peace on earth and good will among men*.

Signed by order of the board of managers,  
N. BANGS, *Chairman*.

*New-York, April 21, 1819.*

P. S. As soon as any auxiliary society is formed, it is requested that official notice thereof be forwarded to our corresponding secretary, REV. THOMAS MASON, No. 41 John-street, New-York."

As the Rev. Joshua Soule was preparing to attend the Baltimore conference, he was requested to take with him an account of our proceedings, constitution, &c, submit them to the brethren there, and request their concurrence, together with any improvements they might suggest to our

general plan of operations. They were most cordially received by the Baltimore brethren, and the conference adopted spirited measures to assist in carrying the provisions of the constitution into effect. The subject was also submitted to the Philadelphia conference, which sat soon after the Baltimore conference, but as the brethren in the city of Philadelphia had a short time previously organized a missionary society on somewhat different principles, reserving to itself the right of appropriating its funds, that conference declined entering into our measures.\*

In the mean time means were employed for the organization of auxiliary societies. It will be perceived from the foregoing address that it was the wish of the board of managers to have each annual conference become an auxiliary society, and that the several circuits and stations should form themselves into branch societies. The favourable reception with which the plan was received throughout the limits of Methodism, by the bishops, preachers, and people, gave great encouragement to the managers and friends of the cause to proceed in their work. And although it had enemies to encounter of a peculiar character near the seat of its operations, and a spirit of apathy was manifested in others, its friends were never for a moment doubtful of its ultimate success, as they were conscious that they had commenced their work in the name of God, were prosecuting it for His glory alone, and that therefore He smiled upon their humble efforts. I recollect that at a meeting of the managers soon after they were organized, there being but few present, while some had resigned their seats, Rev. Joshua Soule remarked, that the time would come when every man who assisted in the organization of this society, and persevered in his undertaking, would consider it one of the most honourable periods of his life. It was, indeed, somewhat surprising to witness the unfounded prejudices which existed in the minds of some against the formation of this society, the evil surmises which were expressed respecting its objects, the frivolous objections which were raised by such as mis-

\* This was the missionary society of the Philadelphia conference. It has continued to prosecute its labours from that time to this with energy and perseverance, and has greatly assisted in promoting the missionary cause.

apprehended its design and character, as well as the spirit of indifference with which it was treated by others. None of these things, however, disheartened its friends, nor damped the zeal or interrupted the activity of the officers and managers to whom its concerns had been committed; and many of them have lived to see the society branching out in every direction, while thousands of savages heretofore untaught, as well as hundreds of others not before blessed with the sound of the Gospel, are now praising God for the consolation brought to them through the agency of this society.

Soon after the organization of the board of managers, they addressed a letter to Bishop M'Kendree, requesting his opinion of the practicability, and if practicable, of the most suitable means of sending the Gospel to the French of Louisiana, and to the destitute inhabitants of the Floridas. The following is an extract from the bishop's answer:—

“Your plan meets my views of *preaching the Gospel to every creature* better than any one I have yet seen. not only

1. Because that body of missionaries whom you intend to employ, have mutually agreed to renounce ease and worldly interest, and devote their time, their talents, and their labours. They know no geographical boundaries; but like the Gospel which they preach, embrace the poor as well as the rich of every nation and condition of men; and in order to perpetuate the blessings of the Gospel to all classes of men, they voluntarily subject themselves to a system of rules and regulations, calculated to promote so desirable an end, and labour for the reformation and happiness of mankind, which is the ultimate design of the Gospel.

2. It promises that pecuniary aid, for want of which we have had the mortification of seeing many well devised plans frustrated, and many hopeful prospects fade away.

You are sufficiently acquainted with the state of things in Canada.

Florida, the state of Louisiana, and the Missouri territory, form our western frontiers, and furnish a large field for missionary enterprise. In these bounds there are many French, some of them friendly to our views of reli-

gion. Believing that it would be productive of much good, we have long wished for, and frequently endeavoured to procure ministers who would be itinerant ministers indeed, to send to our western frontiers to preach to their inhabitants in French ; but we have been hitherto disappointed."

From the character of this communication, the board were encouraged to hope that a way would be opened to the French population, and the Rev. Ebenezer Brown, signifying his willingness to embark in the mission, was furnished with means to acquire a knowledge of the French language.

The plan and objects of the society having been thus made known, the board soon had the satisfaction to learn that they were favourably received. The Baltimore conference, to whom the subject was first submitted, forwarded the following report of their proceedings in reference to it :

"The committee to whom was referred the address of Bishop M'Kendree on the state of the Indian tribes within the territories of the United States, and also the communication of the Missionary and Bible Society of the Methodist Episcopal Church, beg leave to report, that the subjects referred to them, on which they have had farther information from Bishop George, and also from brother T. Mason, corresponding secretary of the Missionary and Bible Society, appear to them of a nature so interesting and important, as to deserve the highest consideration of this conference ; that the objects contemplated, in their opinion, are not only highly interesting, but much more feasible than it might at first be thought.

It is with no little pleasure, mingled with admiration, that your committee contemplate the providential coincidences, which both mark out, and open our way on these great subjects. These coincidences are, particularly, the organization at this crisis of our Missionary and Bible Society ; the appropriation by the government of the United States of a considerable sum of money annually, for the establishment of schools among the Indians ; the manner in which the officers of government have determined to apply this money, together with the ripening of some of the Indian tribes for the reception of the Gospel, through whom the way may be opened to others ; especially when missionaries of the cross shall have been raised up among themselves, to preach in their own tongues, and with their own native eloquence, the wonderful works of God ; the extensive openings among the French in Louisiana, and the readiness of suitable missionaries, already prepared of the Lord, to enter



on the work, both among the French and Indians, under the direction of our superintendents. With joyful eyes your committee behold these vast fields whitening to the harvest, and doubt not that the Lord of the harvest, in answer to prayer, will thrust out labourers into them.

Your committee, therefore, beg leave to submit the following resolutions :—

1. *Resolved*, That the institution of a parent auxiliary society to the Missionary and Bible Society, for the district within the bounds of this conference, be earnestly recommended ; the seat of it to be the city of Baltimore.

2. That the formation of sub-auxiliary societies, to be connected with the parent auxiliary society, be recommended in all the circuits and stations, in which it may be practicable, within the same bounds.”

The Virginia conference also passed the following resolutions :—

“1. *Resolved*, That this conference highly approve of the design and objects of the Missionary and Bible Society of the Methodist Episcopal Church in America.

2. *Resolved*, That should the general conference approve the plan intended to be submitted to that body by the said society, so soon as their decision shall be known, a society be formed in Richmond, to be denominated *The Virginia Conference Missionary and Bible Society*, auxiliary to the Missionary and Bible Society of the Methodist Episcopal Church in America ; and that this conference recommend to each of its members, to use his influence to establish branch societies in every district, station, and circuit, within the limits of the conference, on the principle recommended by the board of managers of the parent society in their circular.”

The managers also received a notification of the following auxiliary societies :—

1. The New-York Female Auxiliary Society. This society was organized in July, 1819, and was recognised by the managers Sept. 1, 1819, in the following terms : “I have the pleasure to inform you that a number of females of this city, with a desire to contribute their feeble aid to the benevolent purposes of your institution, have formed an association under the name of *The New-York Female Missionary and Bible Society*, auxiliary to the Bible and Missionary Society of the Methodist Episcopal Church in America.

Although our number was small in the beginning, we



have much reason to be encouraged with the prospects of the society, and are not without hopes that we shall not be an entirely useless branch of the parent institution.

CAROLINE M. THAYER, *Secretary.*"

2. The Young Men's Auxiliary Society, in the city of New-York, was formed August 2, 1819. In communicating its organization to the board of managers, they say: "We hail with emotions of joy and gratitude the establishment of the parent institution, as the auspicious era when the Sun of Righteousness is about to arise, and by his glorious appearance dispel the gloom which overspreads the minds of those who are now sitting in darkness and in the shadow of death. The hour of mercy to the benighted inhabitants of this western continent approaches. A ray of hope beams upon the region of want and misery, where no Gospel is heard, no Sabbath known, nor Bible found. Happy are we to unite with our fathers to the furtherance of Bible and Missionary exertions, a work so glorious in its nature, so extensive in its operations. We believe the work of missions to be holy in its objects, pure in its means, and charitable in its end: for it has the glory of God for its object, the Gospel and the Bible for its means, and for its end the temporal and eternal welfare of mankind.

GABRIEL P. DISOSWAY, *Secretary.*"

3. The Courtland Circuit Auxiliary Society was next organized.

4. Nov. 20, 1819, the New Rochelle Circuit Auxiliary Society was formed. "We have," says the secretary, "thirty-six subscribers, and a fair prospect of obtaining many more. The subject has not been urged so zealously as it would have been, owing to some peculiar circumstances in the circuit. The institution, however, is generally approved of by the people, and I think will become a permanent auxiliary.

MARVIN RICHARDSON, *Secretary.*"

5. The formation of the Stamford Circuit Auxiliary Society was notified to the board Dec. 5, 1819. "As every endeavour," says the secretary, "to promote the interests of mankind, is matter of great joy to all who love the Lord Jesus, I trust it will afford you additional pleasure to be informed of our efforts in this section of the country.

Perhaps no means have been more successfully employed for the extension of the Redeemer's kingdom than missionary establishments; and the many exertions which are brought to bear on this subject at the present, are circumstances highly favourable to Zion. Through the good providence of God, we have in this place formed a society auxiliary to the Missionary and Bible Society in New-York. The members enter into the spirit and design of the institution, and promise to become an important branch of the grand society.

EBENEZER BROWN, *Secretary.*"

6. August 28, 1819, the Genesee conference formed itself into an auxiliary society, having its location in the village of Ithaca. In giving notice of its organization, the secretary remarks: "The times are hard in this country, but I think we shall be able to do something considerable. I hope that these societies may prove successful in dispelling the dark gloom of nature from the minds of thousands of our fellow men.

JESSE MERRIT, *Secretary.*"

7. Nov. 12, 1819, the Domestic Missionary Society of Boston agreed to change its constitution, so as to become auxiliary to this society. "When the brethren," says the secretary, "were sufficiently enlightened into the nature and design of the Missionary and Bible Society at New-York, we at once perceived that it met with the approbation of all.

W. OSBORNE, *Secretary.*"

8. A letter dated on the 22d of December, 1819, gave information of the organization of a society in Columbia, South Carolina. The secretary says: "Our Church in this place is very unanimous, and have formed a Missionary Society, elected its officers, and adopted its constitution, according to the form presented by the parent society, except that which relates to Bibles, there being a Bible Society here which will attend to that branch of the business.

C. CLIFTON, *Secretary.*"

These were all the auxiliary societies of which the managers had received information previously to the first

annual meeting of the society : but as some of these were designed to be conference or central societies, around which branches were to be formed, it will appear that the Missionary Society of the Methodist Episcopal Church was already taking deep root in the affections of the people, and increasing its branches quite extensively. As yet, however, no missionaries had been appointed, nor, of course, any of the funds expended, except for incidental expenses, printing, &c. The whole amount of money reported as having been received this year was only eight hundred and twenty-three dollars and four cents, and the amount expended eighty-five dollars and seventy-six cents, leaving a balance of \$737 27.

As the thirteenth article of the constitution provided that it should be submitted to the general conference, and if the general objects of the society should be approved of by them, they should have authority "to insert such article or articles as they might judge proper for the purpose of establishing the society wherever the Book Concern may be located, and also for the equitable and equal apportionment of its funds for the accomplishment of the objects herein expressed," at the general conference of 1820 the plan and objects of the society were accordingly submitted ; and the following is the report of the committee appointed to consider the subject, which was very unanimously adopted by the conference :—

*Report of the Committee to whom was referred so much of Bishop M<sup>r</sup> Kendree's address as relates to missions.*

"Your committee regard the Christian ministry as peculiarly a *missionary* ministry. 'Go ye into all the world, and preach the Gospel to every creature,' is the very foundation of its authority, and developes its character simultaneously with its origin.

The success which attended the itinerant and missionary labours of the first heralds of salvation, farther establishes the correctness of this view, and demonstrates the Divine sanction of this method of spreading the Gospel.

In process of time, however, the missionary spirit declined, and the spirit of genuine Christianity with it. Then it pleased the Lord to raise up the Messrs. Wesleys, Whitefield, and others, through whose itinerant and missionary labours a great revival of vital piety was commenced, the progress and extent

of which, at present, your committee cannot but regard as cause of unbounded thankfulness and pleasure.

The missions of Boardman and Pilmoor, of Wright, of Asbury, and others, are events in our history not soon to be forgotten. A grateful people feel their happy influence, and hold their memory dear, and generations yet unborn will rise up and call them blessed.

Can *we* then be listless to the cause of missions? We cannot. Methodism itself is a missionary system. Yield the missionary spirit, and you yield the very life blood of the cause.

In missionary efforts our British brethren are before us. We congratulate them on their zeal and their success. But your committee beg leave to entreat this conference to emulate their example. The time, indeed, may not yet be come in which we should send our missionaries beyond seas. Our own continent presents to us fields sufficiently vast, which are opening before us, and whitening to the harvest. These, it is probable, will demand all the labourers, and all the means, which we can command at present.

You will permit your committee to mention some of those missionary grounds which may have a peculiar claim to your first attentions. They are the Canadas, the Floridas, the state of Louisiana, the territories of Arkansas and Missouri, our western frontiers generally, having regard to those who use the French, Spanish, or other foreign languages, as well as to those who use the English; together with any destitute places in the interior, in which circuits may not yet have been formed, and where it may be judged important to have efficient missions.

In a particular manner the committee solicit the attention of the conference to the condition of the aborigines of our country, the Indian tribes. American Christians are certainly under peculiar obligations to impart to *them* the blessings of civilization and Christian light. That there is no just cause to despair of success, through grace, in this charitable and pious undertaking, is demonstrated by the fact that there are already gathered into Church fellowship about sixty members of the Wyandot tribe, in the state of Ohio; and that a successful mission, under our direction, is now in operation among them. Why might not similar success attend other missions among other tribes? Is the Lord's arm shortened that He cannot save our brothers of the forest? or is His ear heavy that He will not hear in their behalf?

The government of the United States has manifested a disposition toward the Indians, which may contribute much, not only to their civilization, but to their evangelization. Ten thousand dollars annually have been appropriated by congress for the establishment of schools among them. By this act it



is required that the plan of education embrace, for the boys, in addition to reading, writing, and arithmetic, the practical knowledge of agriculture, and of such of the mechanic arts as are suited to the condition of the Indians; and for the girls, spinning, weaving, and sewing. This your committee consider a very judicious regulation, and perfectly compatible with the duties of missionaries, if men of families, who might be established among them, as teachers in those schools, while their wives would assist in the instruction of the girls in their appropriate departments. The civilization of the Indians will promote their evangelization.

Indeed, your committee are decidedly of opinion, that it is the rising generation among the Indians to whom your attention should be chiefly directed; and that the institution of schools among them, on the government plan, and under the government patronage, should be your first care. It will be necessary, at the same time, in the appointment of teachers, to select suitable persons, with a view to the ulterior object of Christian instruction, both to the youth and the adult; which object, it is evident, will be greatly promoted by means of a common language; by the influence which a teacher will have over the youth; and by the free access which will be gained, through them, to their parents and friends. This is the course which has been pursued by our missionary brethren of the British connection, in the island of Ceylon, and your committee believe with great success.

Several denominations have already availed themselves of the proffered aid of government above mentioned, and have flourishing schools, of a missionary character, now in operation, among different tribes.

The American Board of Commissioners for Foreign Missions have an establishment of this kind on the Chickamaugah, in the Cherokee country; and another among the Choctaws. At the first are about one hundred Indian children, and at the second from forty to sixty. This Board have also directed their attention to the country west of the Mississippi; and an establishment similar to those above named is already in a state of forwardness there. Beside these, branches are organizing in different parts of the Cherokee and Choctaw countries; and measures are in operation to establish two other principal schools, one for the benefit of the Creeks, and the other for the Chickasaws.

The Baptist society have a school in Kentucky, at the Great Crossings, to which fifteen or twenty Indian children have been sent from the Indian country: and they are about to organize a school at the Valley Towns, in the Cherokee country.

At Spring-place, in the Cherokee nation, there has been a



school for fourteen years, under the care of the Moravians; which is said to have been productive of much good.

The United Foreign Missionary Society of New-York are about organizing a school west of the Mississippi, and also for the benefit of the emigrant Cherokees. It is supposed they will go into operation in the course of this spring and summer.

Your committee had felicitated themselves on the pleasing and inviting openings for such institutions which had appeared, particularly among the Wyandots; of which tribe, many, through the instrumentality of our missions, have already been turned from darkness to light, and from the power of Satan unto God. But while we have been delaying, others have stepped in. The agent of that tribe has informed a member of your committee that he has written to the secretary of war to place the proportion of the ten thousand dollars per annum, allowed by congress, which may be allotted to that agency, at the disposal of the committee of Friends on Indian concerns, in this city; and they have it in contemplation to open three schools, the ensuing summer, in the said agency.

Your committee hope not to be understood as expressing any regret at the zeal of other denominations in so good a cause. Far from it. The mention of this is intended rather to provoke ourselves to love, and to good works. There yet is room.

From the above sketch it will be seen how the spirit of missions is diffusing itself in our country. It ought to be cherished, and rightly directed. If *we* do not cherish it, others will. It is of God, and will prevail.

Indeed, many of the Indians themselves, bordering on our improved settlements, are roused to a sense of their deplorable condition. With outstretched arms they cry to us, and say, 'Come and help us!' Your committee believe it a call of Providence, which should be obeyed. With these views, they submit the following resolutions, viz.

*Resolved*, by the delegates of the annual conferences, in general conference assembled,

1st. That this conference do highly approve of the institution of the Missionary Society of the Methodist Episcopal Church, in the city of New-York, and, on the recommendation of the managers thereof, do agree to, and adopt its constitution.

*Resolved*, &c, 2dly. That it be, and hereby is, earnestly recommended to all the annual conferences, to take such measures as they may deem most advisable, for the establishment of branch societies, auxiliary to the parent Methodist Missionary Society at New-York, in all convenient and practicable places within their bounds; and that it be the duty of the general superintendents to communicate this recommendation to the said conferences, and to use their best endeavours and influence to have it carried into speedy and general effect.

*Resolved, &c, 3dly.* That this conference do fully approve of the plan of education for the civilization of the Indians, required by a circular, in conformity with an act of congress, issued from the department of war, by the Hon. J. C. Calhoun, on the 3d of September, 1819, and by a supplement thereto, issued from the same department on the 29th of February last; and that they do hereby authorize the general superintendents of the Methodist Episcopal Church, and any others, who, under their direction, may be engaged in establishing, organizing, or conducting such school, or schools, to act in conformity therewith.

*Resolved, &c, 4thly.* That the superintendents be, and hereby are, requested to keep in view the selection of a suitable missionary station—westwardly or southwestwardly—where a person may be appointed as soon as they may deem it expedient, to have charge of the missions, which are or may be in that direction, in the absence of the general superintendents.

*Resolved, &c, 5thly.* That a more particular and regular attention ought to be paid to the instruction of the destitute souls in our cities, towns, and country places; and that the same be, and is hereby earnestly urged on all our preachers who may be appointed to such places respectively; and more especially in stations where such instructions may be given with the greatest regularity and effect; in which good cause the said preachers are advised and requested, by all prudent and affectionate means, to engage, as far as possible, the aid of our brethren the local preachers.

*Resolved, &c, 6thly.* That this conference do highly approve of the pious zeal which caused the institution of the Mite Society of Philadelphia, for promoting domestic and foreign missions; that the thanks of this conference be, and hereby are, rendered to the said society for the same, and for their friendly address to this conference on the subject; but that, having adopted a modified constitution of a missionary society, to be established in New-York, from the objects of which the publishing of Bibles has been separated, for the reasons contained in the said address from Philadelphia, and also on the recommendation of the society in New-York, and contemplating very important advantages from having the parent Missionary Society located where the Book Concern is conducted, so that the editor and general book-steward, for the time being, may always be treasurer thereof, this general conference do respectfully and affectionately recommend to the society in Philadelphia to become auxiliary to that in New-York.

All which is respectfully submitted.

WM. RYLAND, *Chairman.*

*Baltimore, May 15, 1820."*

As it was supposed that the American Bible Society and its numerous auxiliaries were fully competent to supply the destitute with the Holy Scriptures, the managers recommended to the general conference to erase the word "Bible" from the title of the society, which was accordingly done; and the thirteenth article was modified so as to enable the bishops to appropriate and draw on the funds; the remainder of the articles being the same as those before inserted at page 27, to which the reader is referred, except the word "America" which was also stricken out, as being unnecessary to designate the character of the society.

Having thus received the cordial sanction of the general conference, and opening prospects for extended missionary operations presenting themselves, the society were greatly encouraged to prosecute their objects with vigour and perseverance. Being also thus recommended to the approbation and support of the annual conferences, they all most heartily approved of its character and objects; most of them became auxiliary, appointed their vice presidents to the parent society, and adopted measures for replenishing its funds, by the organization of branch societies, and soliciting private donations. Immediately on the return of the delegates from the general conference, the treasurer of the society announced the reception of a donation from Dr. N. Gregory, of New-York, of *five hundred dollars*. Other wealthy and benevolent individuals patronized the society by their benefactions, all of which will be found in the annual reports of the society. These favourable indications greatly strengthened the hands and encouraged the hearts of the officers and managers of the society to persevere in their benevolent enterprise.

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## CHAPTER II.

### *Commencement of active missionary Operations.*

HAVING thus traced the origin of the society, and its recognition by the general conference, I proceed to notice the commencement of its active operations in the field of missionary labour. We have already remarked

that a mission to the French in Louisiana was in contemplation. This year the Rev. Ebenezer Brown, who had been studying the French language for some time, was appointed by Bishop George, and sent to New Orleans. He found, however, that he could not obtain access to the French population; but he preached for some time to the English inhabitants of the city with great acceptance, where he found a small Methodist society, which has continued, though sometimes under very discouraging circumstances, until this day.

In the preceding chapter it was observed that several of the annual conferences had formed themselves into auxiliary societies. The South Carolina conference, at its session in January 13, 1820, the Virginia conference, at its session in February 23, 1820, and the Baltimore conference, March 8, 1820, severally organized themselves into auxiliary societies, passed resolutions expressive of their high approbation of the parent society and its objects, and adopted measures for the formation of branch societies throughout their respective bounds. The Female Auxiliary Society of Albany was also formed this year.\*

One of the grand objects had in view from the commencement of the society was the introduction of Christianity among the Indian tribes which inhabit the exterior parts of our states and territories, and the uncultivated wilds of our vast forests. From the sketch we have given in the Introduction, of the various missionary efforts among these people, it will be perceived that they had been an object of special care and attention by our Puritan forefathers from the beginning of their settlements in the country; but though very considerable success attended their pious labours, the war of the revolution, and other unfavourable circumstances, such as intoxication, and wars among themselves, had nearly swept Christianity from among them. It is a most melancholy fact, which the truth of impartial history records, that the approximation of civilized men to the Indian settlements has generally been destructive to the Indians themselves. A variety of

\* As it is intended to give a list of all the auxiliary societies at the end of this history, no more reference will be made to them in the body of the work than is necessary to give a connected view of the progress of the society.



causes have operated to produce this disastrous result. As if destined by an overruling Providence to roam in the wilderness, and seek their living by the bow and arrow, and from the fish of the lakes and rivers, the approximation of civilized man has generally seemed to melt them away in an exact ratio with that in which the axe of the woodsman has felled those forests of which they were the original lords and proprietors.

It is highly probable, however, that if the purity of Christianity had uniformly shone in the lives and conduct of those who succeeded them in their possessions, a different result would have been witnessed. This unhappily was not the case. Very generally, soon after the earlier settlements of the country by the Europeans, those who extended themselves into the new parts of the country were destitute of experimental and practical Christianity; and hence, instead of presenting the natives with a living example of the superior excellence and utility of their religion, they more generally gave the reverse of the picture; and, by the introduction of intoxicating liquors, to which the Indian had always been a happy stranger, and other European vices, the Indian soon contracted a relish for the one, and became an easy prey to the other; by which his character, instead of being elevated from a state of barbarism to a state of civil refinement and Christian purity, was sunk in moral worth, and he gradually shrunk away into his native forests as if ashamed to associate with those who had ruined him, or otherwise fell a speedy victim to the ravages of intemperance. This was the general lot of those tribes who formerly inhabited our sea coasts and the neighbouring rivers.

It is hardly possible to contemplate the Indian character, and contrast his present state, despoiled and disheartened as he has been by the cupidity and vices of civilized man, with that state of comparative innocence and independence in which he originally lived in his wilderness, without feelings of regret on the one hand, and emotions of admiration on the other. We can but admire that noble daring, that generous independence, and, though unrefined by education, that loftiness of intellect by which the natives of our forests were distinguished; and then to witness the ravages introduced among them by the gradual encroach-



ments on their liberties and possessions, by the intemperate use of ardent spirits, and the generation of diseases to which they had been strangers, cannot but excite in the generous breast feelings of sorrow and regret. But these regrets are unavailing—only so far as they may stimulate us to diligence in striving to reclaim them from their present degradation, and to restore them to the blessings of Christian and civilized life, unaccompanied by those destructive vices by which they have been heretofore “peeled and trodden under foot.”

### CHAPTER III.

#### *Aboriginal Missions in the United States and Territories.*

##### I. WYANDOT MISSION.\*

THE introduction of the Gospel among the Wyandots, a tribe of Indians living at Upper Sandusky, in the state of Ohio, is illustrative of one of those singular providences

\* The Wyandot Indian Reservation at Upper Sandusky contains 147,840 acres of land, being about nineteen miles in length from east to west, and twelve miles in breadth, from north to south. Through this fine tract of land the Sandusky river winds its way, receiving in its course several beautiful streams. This tract, together with five miles square at the Big Spring, at the head of Blanchard's river, includes all the soil remaining to the Wyandots, once the proprietors of an extensive tract of country in this region. The missionary establishment is about 470 miles north of Columbus, the capital of the state of Ohio.

The *Wyandots* were once a powerful nation, and were the most ancient proprietors and settlers of the country on both sides of the Detroit river, extending as far north-west as Mackinaw, and were called, by the French and English, *Hurons*. Like all the other aboriginal tribes of North America, they lived by hunting and fishing, and were remarkable for their warlike dispositions. At the time Mr. Finley visited them, they were divided into *eight* several tribes, each of which had its chief, as follows:—*Deunquott*, head chief; *Rotunda* or *Warpole*, head war chief; *Between-the-logs*, chief of the Bear tribe; *John Hicks*, chief of the Deer tribe; *Cherokee Boy*, chief of the Wolf tribe; *Peacock*, chief of the Beaver tribe; *George Punck*, chief of the Snake tribe; *Rhonyan*, chief of the big Mossy turtle tribe; *Mononcuc*, chief of the Little Snapping Turtle tribe. The head chief, who has an assistant called the Little Chief, has the power, in time of war, to appoint all the military officers; and the principal man of the war department is called the *Warpole*, to whom the inferior officers

which tends to "confound the wisdom of the wise," and to prove that "the excellency of the power" by which sinners are "converted from the error of their ways" is "of God and not of man." As this was among the first efforts of the Missionary Society of the Methodist Episcopal Church, for the conversion of the aborigines of our country, and was accompanied by manifest tokens of Divine goodness and power, I shall give an account of it somewhat in detail. It would seem as if God had been gradually preparing the way for the society to operate successfully among these people, by means of an instrument chosen by Himself, and of course peculiarly fitted for this work.

This was JOHN STEWARD, a coloured free man,\* who are bound to yield implicit obedience, and they are held responsible to the nation for the results of the campaign.

These chiefs form the grand council of the nation, who have power to settle all difficulties which may arise between any of the tribes, or between individuals which cannot be adjusted among themselves, and also to declare war and make peace, and finally to exercise a general oversight over their national affairs."

\* In a short manuscript account of his experience, left by Steward, and which was sent me by Mr. Finley, he relates his experience of religion, and then the manner in which he was led to undertake this mission. It is in substance as follows:—

"Soon after I embraced religion, I went out into the fields to pray. It seemed to me that I heard a voice, like the voice of a woman, praising God, and then another, as the voice of a man, saying to me, You must declare my counsel faithfully. These voices ran through me powerfully. They seemed to come from a north-west direction. I soon found myself standing on my feet, and speaking as if I were addressing a congregation. This circumstance made a strong impression on my mind, and seemed an indication to me that the Lord had called me to warn sinners to flee from the wrath to come; but I felt myself so poor and ignorant that I feared much to make any such attempt, though I was continually drawn to travel toward the source from whence the voices came. This impression followed me from day to day; but I resisted from a sense of my unfitness for such a work, until I was laid upon a sick bed.

On my recovery I concluded that if God would enable me to pay my debts, which I had contracted in the days of my folly, I would go. This I was enabled soon to do, and I accordingly took some clothes in a knapsack, and set off toward the north-west, not knowing whither I was to go. When I set off my soul was very happy, and I steered my course sometimes in the road and sometimes through the woods, until I came to Goshen, where I found the Delaware Indians."

The remainder of the narrative corresponds with what is related in the text.

was born and raised in Powhattan county, in the state of Virginia.\* Having been awakened to a sense of his lost condition, and "brought from darkness to light" by "the Spirit of holiness," he became a member of the Methodist Episcopal Church. Though his education was small, and his habits of life had been unfriendly to the attainment of theological knowledge, he felt deeply impressed with a conviction that it was his duty to call sinners to repentance; and, at the same time, his mind appeared to be directed somewhere in a north-west direction, he hardly knew where, among a people to whom he was a stranger. So strong were his convictions on this subject that, unauthorized by any body of Christians, he arose, forsook all, and went as he seemed to be directed, alone and unprotected by any human arm, crossed the Muskingum river, urging his way sometimes through a wilderness without any road; nor did he suffer himself to be diverted from his course, though many with whom he fell in company on his way endeavoured to dissuade him from it, until he arrived at Pipe Town, on Sandusky river, where a tribe of the Delaware Indians resided. He was conducted to one of the Indian cabins, and seated. Finding, however, that they understood but little of his language, he could attract but little attention by his conversation. They were, moreover, preparing for one of their dances, and did not like to be diverted from it by the arrival of a stranger, but commenced singing and dancing according to their custom, and from the violent manner in which they performed this barbarous exercise, Steward became somewhat alarmed, fearing they were about to kill him. Finding, however, that his fears were groundless, as they soon desisted from their exercise, he pulled his hymn book from his pocket, and commenced singing a hymn. Profound silence reigned in the assembly while Steward sung. When he ceased, one said in English, "sing more." Having complied with his request, he asked if they could furnish him with an interpreter, when an old Delaware, named Lyons, was produced, and Steward delivered to them a discourse on the subject of religion. To this discourse the Indians listened attentively, and, at the close of

\* Mr. Finley states that Steward was a mulatto, and that he claimed kindred with the Indians.

it, they prepared for their guest an entertainment, after which he retired to rest.

Conceiving that he had now fully discharged his duty here, he intended the next day to return to Marietta, and thence to prosecute a journey to the state of Tennessee, whither several of his friends had removed. But when morning came, his former impression to pursue his journey northwardly came with increased weight upon his mind; and notwithstanding the urgent solicitations from some of these people to continue another day with them, and his strong inclination to follow his friends to Tennessee, he bid them an affectionate farewell in the morning, and took his departure, turning his face toward Upper Sandusky, and soon arrived at the house of Mr. William Walker, United States' sub-agent among the Wyandots. At first suspecting Steward to be a runaway slave, Mr. Walker questioned him very closely. To remove his ungrounded suspicions, and to satisfy him that he was actuated by pure and philanthropic motives, Steward related to him his first experience of the grace of God, his subsequent impressions, and the manner in which he had performed his journey and come among them. The artless and unaffected manner in which he narrated the dealings of God with him, soon removed the scruples from Walker's mind,\* and he accordingly gave him encouragement, directed him to the house of Jonathan Pointer, a coloured man, who had been taken a prisoner in his youth by the Wyandots, and who had learned to speak their language with ease and fluency. When Jonathan learned the object of Steward's visit among them, he endeavoured to dissuade him from his enterprise, telling him he need not attempt to do that which many great and learned men had failed in accomplishing before him. Steward, however, fully believing that God had sent him with a special message to these people, would not be diverted from his purpose

\* This was Mr. William Walker, senior, United States' sub-agent and principal interpreter; being able to speak the Wyandot language with ease and fluency; giving his influence to Steward was the means of aiding him much in his arduous work. Mrs. Walker also being a woman of improved mind, and related by blood to some of the most influential men in the nation, was of great use in the success of this mission. She espoused the cause heartily, and became truly devoted to its interests.



without a thorough trial. Finding that Jonathan was preparing to attend a feast, which was appointed to be celebrated on that day, Steward asked liberty to accompany him, to which Jonathan quite reluctantly consented. A large number of Indians being collected together, the feast and dance were conducted as usual on such occasions, with great mirth and hilarity. Permission being granted, at the close of the amusement, Steward, through the agency of Jonathan, delivered to the Wyandots a discourse on the subject of Christianity, dwelling principally on its experimental and practical effects upon the heart and life. They listened with profound attention to what he delivered, and then gave him their hands, in token of hospitality to a stranger.

He made an appointment for meeting the next day at the house of Jonathan, the interpreter;\* but how surprised and disappointed was he to find, instead of a large assembly, only one old woman. Not disheartened at this, Steward, imitating his Lord and Master, who preached to the woman of Samaria, preached the Gospel to her as faithfully as if there had been hundreds present to hear him. The next day his congregation was increased by the addition of one old man. To these two he preached with such success, that they both became sincere and genuine converts to the Christian faith.

The next day being Sabbath, eight or ten assembled in the council house, who seemed much affected under his sermon, and a work of reformation commenced, which terminated in the conversion of many. This was in the month of November, 1816. Steward continued his labours, visiting the families from cabin to cabin, talking, singing, and praying with them, and preaching to them on Sabbaths in the council house. Very soon large crowds flocked to the meetings, and such was the deep concern manifested

\* Among others who were raised up as assistants in the good work was Mr. Robert Armstrong, a native of Pennsylvania, and who had been taken a prisoner when a boy, and had subsequently been adopted by the Turtle tribe in place of one of their head men. He was married to a half breed Wyandot woman, and was much respected by the nation. Armstrong was brought to the knowledge of the truth through the instrumentality of Steward, and became eminently useful as an interpreter, being able to speak both the English and Indian languages with ease. He was also very zealous for the salvation of the Indians, and remained steadfast until his death.



for the salvation of their souls, that for a season they almost entirely neglected their secular affairs. This gave occasion for the mercenary traders residing among them to speak reproachfully of Steward, and to accuse him of being instrumental of starving the Indians, by preventing them from hunting, &c ; but it was very manifest that the true reason of their opposition was that "their craft was in danger." But although they threatened him with imprisonment if he did not desist, he gave them practical evidence of his determination to persevere in his labours, regardless of all consequences.

One of his greatest difficulties arose from the hardened state of his interpreter, Jonathan Pointer. Being unaffected himself with the truth, though he interpreted faithfully whatever Steward delivered, he would often add, "So he says, but I do not know whether it is so or not, nor do I care. All I mind is, to interpret faithfully what he says. You must not think that I care whether you believe it or not." The word, however, took effect, and at length Jonathan himself, wicked and thoughtless as he had been, yielded to the power of truth, and became a visible convert to Christianity, and was thereafter apparently hearty in the work.

It may be proper to remark here, that the greater part of the Wyandots had been partially instructed into the doctrines of the Gospel by some Roman Catholic missionaries. But though they had become members of the Catholic Church, they had merely embraced its doctrines nominally, and had become attached to its superstitions and unscriptural ceremonies, without any visible reformation of manners, or any saving influence of Divine grace upon their hearts. These things added to the difficulties with which Steward had to contend. While the Heathen party were offended at having the religion of their fathers called in question as unsound, those who had become attached to the idle ceremonies of the Church of Rome felt themselves abused by being told that the worship which they paid to the Virgin Mary, to saints and angels, was rank idolatry. Truth, however, in the name of Jesus, addressed to their understandings and consciences in the plain and artless manner in which Steward "preached Jesus and the resurrection unto them," triumphed over all opposition, and

gained a saving tendency in the hearts of some of these savages.

The following circumstance contributed not a little, in its result, to confirm the wavering faith of such as doubted of Steward's sincerity, as well as to confound many of his open enemies. When he so boldly denounced the peculiarities of the Church of Rome, and taught doctrines so different from what they had been taught by the Romish priests, they concluded that there must be a discrepancy between his Bible and that used by the priests. To decide this question, it was, by mutual agreement, submitted to Mr. Walker, the sub-agent. He accordingly appointed a day for the examination. Steward and the chiefs appeared before him. Many being present of both parties, and all deeply interested in the issue, a profound silence reigned in the assembly. Mr. Walker carefully examined the Bible and hymn-book used by Steward, while all eyes were fixed on him : the Christian party gazing with intense interest, hoping for a result favourable to their desires, and the others no less anxious to be confirmed in their opposition to Steward and his party. At length the examination closed. Mr. Walker informed the assembly that the only difference between the Bible used by Steward and the one used by the Roman priests was, that the former was in the English language, and the latter in Latin ; and as to the hymn-book, he informed them that the hymns it contained were all good, the subjects having been taken from the Bible, and that they breathed the spirit of religion. His decision therefore was that the Bible was genuine, and the hymns good. On hearing this decision, the countenances of the Christian party instantly lighted up with joy, and their very souls exulted in God their Saviour, while their opposers stood abashed. During the whole transaction, Steward sat calm and tranquil, fixing his eye upon the assembly with an affectionate regard, as if fully conscious that truth and innocence would triumph.

Being foiled in this unrighteous attempt to interrupt the progress of the work of reformation, they next objected to Steward that he had no authority from any body of Christians to preach. To this Mr. Walker replied by asking them whether he had ever performed the rite of matrimony

or of baptism. Being answered in the negative, he told them that there was no law, either of God or man, violated, as any one had a right to talk about religion, and try to persuade others to embrace it. He then dismissed the assembly, who "had great reasoning among themselves" concerning these things. Steward, however, was permitted to prosecute his labours with but little opposition for about three months, when he proposed leaving them for a season. Accordingly he gave them a farewell discourse in the council house. At this time there was a universal weeping, such was their ardent attachment to the man who had been instrumental in leading them to the *knowledge of the true God, and Jesus Christ whom he had sent*. Promising them to come back "when the corn should shoot," he made a journey to Marietta. During his absence they continued their meetings for singing, prayer, and exhortation, and religion prospered; so that on his return at the appointed time, he was hailed by the Christian party with great joy and cordiality.

That we may have a full view of the difficulties with which Steward had to contend, it is necessary to notice the national prejudices which had a strong hold upon the minds of these people, and prevented many of them for a time from receiving the Gospel in its simplicity. Like all other people, they had the traditions of their fathers, to which they were strongly attached.

1. They think that the Indians' god is very different from the God of the white people, distinguished by his colour and dress. Their god, they suppose, is red; paints his upper parts, and adorns himself with rich trinkets, such as bells, beads, rings, bands, broaches, and buckles, and that he requires them to imitate him in these respects. And hence, at the close of one of Steward's discourses, John Hicks, one of the chiefs, arose, and said in substance: "I feel myself called upon to defend the religion of my fathers, which the Great Spirit has given to his red children to regulate their faith, and which we shall not abandon as soon as you might wish, because we are contented with it, as suited to our condition, and adapted to our capacities. Cast your eyes abroad over the world, and see how many different systems of religion there are in it, almost as many as there are nations—and is not this the work of the Lord?"

No, my friend, your declaiming so violently against our modes of worshipping the Great Spirit, in my opinion, is not calculated to benefit us as a nation. We are willing to receive good advice from you; but we are not willing to have the customs and institutions which have been kept sacred by our fathers, and handed down to us, thus assailed and abused."

After this, Mononcue, another chief, arose and said: "I also have a few words to add to what my friend who has just taken his seat has said. I doubt not but that you state faithfully what your book says: but let me correct an error into which you appear to have run, which is, your belief that the Great Spirit designed that his red children should be instructed out of it. This is a mistake; as He never intended that we should be instructed from a book which properly belongs only to those who made it, and can understand what it says. It is a plant that cannot grow and flourish among red people. Let me call your attention to another fact. Where did the Son of God first make his appearance? According to your book he first made his appearance away in the east, among the white people, and we never heard of his name until white people themselves told us. And what if we had never seen a white man? We never should have heard this new doctrine. The Son of God came among white people, and preached to them, and left his words written in a book, that when he was gone they might read and learn his will respecting them: but he left no book for Indians; and why should he, seeing we red people know nothing about books? If it had been the will of the Great Spirit that we should be instructed from this book, He would have provided some way for us to understand the art of making and reading the books that contain the words. Ours is a religion that suits us red people, and we intend to preserve it sacred among us, believing that the Great Spirit gave it to our grandfathers in ancient days."

To these objections Steward replied, by showing from the Scriptures themselves that it was the manifest intention of Almighty God that this Gospel should be "preached to all nations—that it was now spreading to the ends of the earth with great power and rapidity—that they, as a portion of God's rational beings, were objects of his



paternal care equally with all others, to whom he was now making known the great love wherewith He loved them. He then entreated them, in a very pathetic strain, to be reconciled to God, and to believe in his Son Jesus Christ, for life and salvation.

2. Another of their traditional customs is, the making feasts for the sick, and offering sacrifice to appease the wrath of the Deity, that the sick may be restored to health.\*

3. The belief in witches universally prevailed among them. The punishment of death, however, was inflicted on any one convicted of witchcraft, and the bare word of one of the conjurers or prophets was sufficient to convict a person of this sin, and especially if he belonged to another

\* Their prophets taught them that the friends and relatives of the sick should offer in sacrifice a part of whatever game was taken on a certain day, in order to appease the wrath of the evil deity. This is accompanied with dancing, and the sick person is compelled to lead in the dance, and then to take the second round in company with those who join in the festivity. When this part of the ceremony is over, all are invited to partake of the repast which has been provided.

Another way of feasting for the sick arises from the supposition that some dead person has by some means afflicted the sufferer, and can only be pacified by having something to eat. To satisfy the cravings of this invisible spirit, the friends of the sick collect together, prepare as rich a repast as they can, and then call on the dead to come forth and partake of the food. They then dance around the sick, and afterward devour the food themselves.

There is also the feast of *false faces*, which is intended to cure a person of fits. This is said to be a very ancient institution, and was established by some of their ancestors who, in visiting a salt lake, saw persons with distorted faces and dressed in bear skins, and who are said to be the authors of all sorts of fits. To effect a cure, twelve persons are selected, who, with an old woman, whom they call their mother, furnish themselves with *false faces* of the most fantastical character, so much so that they surpass the power of description. Their leader has his face painted red. When they come near the habitation of the afflicted person, they all prostrate themselves to the earth, and make the air ring with the most hideous noises. On entering the house of the sick person, they commence by throwing fire from one place to another until the sufferer is almost burnt to death; they then take him and blow in his mouth, dragging him about the house with a view to frighten him all they can; next they run through the village, begging tobacco, while the people in their houses sing, and they dance and shout. While they are playing these pranks for the recovery of the sick, the people must all remain in their cabins, as it is dangerous to encounter these physicians while wrought up by those violent exercises.



nation. These conjurers have almost an unbounded influence among the savages, as they pretend to a knowledge of the past and the future, and by various incantations and fantastical manœuvres, will work themselves up into such reveries as to be considered under that supernatural influence which will enable them to predict future events. There are also their physicians, and thus the practice of medicine and the conducting of their religious rites and ceremonies are united in the same persons. And whenever they are unfortunate in war or hunting they assign the reason and give direction for a more successful issue in their future enterprises. These conjurers were the leading and most violent opposers of the Christian religion.

Mr. Finley gives the following account of one of those celebrated conjurers by the name of *Frazier*. He pretended to be a master of witches, and by his frequent impositions had acquired great influence in the nation. Almost every one who was taken sick was pronounced to be under the power of witchcraft, and Frazier was sent for to cure him. This man was a great enemy to Christianity, would lecture the people against us, and thus excite all the prejudice against us he could. This he did by reminding them of the many acts of injustice which had been perpetrated by the white people in former wars, and the manner in which they had deprived them of their lands. He told them the whites had already driven them back so far, and now they wished to dispossess them of their reservation, determining that the red men should not live in the broad world. This, he said, was the object of the present missionaries. They will decoy your children into their school, and you by their religion, and then you may look out for the tomahawk to end you; for "you know," said he, "that you have never found an honest man among them."

The following is a specimen of his manner of detecting and using a person supposed to be bewitched. There was a young man afflicted with the inflammatory rheumatism, and Dr. Frazier was sent for to cure him. He went, but told them he could do nothing until they furnished him with a bottle of whiskey. This done, and having persuaded them that the young man was bewitched, and also drank a sufficient quantity of whiskey to make his ideas

bright, he commenced his *paw-waw*. He told the youth that one of his dogs had entered into a conspiracy with some wolves with a view to destroy him for some ill treatment they had received from him; but that he would draw out the arrows. He accordingly caused a large fire to be made, laid the youth on his face, and cut his back with flint stones; he then took a horn, in which he had deposited a piece of the skin of the thick part of the heel and some hair, placed it on his back (frequently the skin and hair cut the flesh) assuring the youth that if he would be patient, he would extract all the arrows. The poor sufferer bore all this with much patience and great submission. After this severe operation, Frazier informed the patient sufferer, that in order to appease the wrath of the dog, he must make a feast for all the dogs in the village, pour it in a trough, and that he must eat with them; this, he said, would please the dog and pacify the wolves, and they would let him alone.

On a particular rainy day he came to the mission house and began his pranks by working his foot into the ground to the ankle, then went about two rods and sunk his other foot, and so on alternately for some time, and then affirmed that he had seen a witch, hoping thereby to attract attention. Many were induced to examine, and "I at length among the rest," says Mr. Finley, "went to see this wonder working conjurer. Blacksnake, a full believer in witchcraft, came to see what effect these things would have upon me and Pointer, our interpreter. Knowing that this arch impostor must be silenced by some means, and being informed by Pointer what he had stated, I told them I could beat him in jumping. I accordingly sunk first one and then the other foot with a view to exhibit to the people Frazier's tricks. This irritated Blacksnake, who affirmed that I was a fool, and had no faith in any thing. I then in plain and strong terms denounced witchcraft; and as Frazier had asserted that he could shoot witch arrows at others at a distance, I challenged him to come to the house and I would stand on one side and he on the other, and that he might shoot his arrows at me all day if he chose, and that if he hit me with one of them, I would acknowledge myself a liar; but if not, he should acknowledge himself an impostor, requesting him in the

presence of the people to name the day, and I would meet him on any day except the Sabbath. He never accepted of the challenge, and here commenced his downfall."

This discomfiture of one of their champions in this base imposture greatly weakened the influence of Paganism, and of course strengthened the Christian party.

4. In addition to the impediments to the introduction of Christianity arising from these religious customs, we may reckon those which grow out of their political relations, and of their total ignorance of all letters. From their being divided into a great number of small tribes, each of which is governed by one chief or more, wars are very frequent, and, from the strong passion of revenge by which they are actuated, these wars are of the most bloody and destructive character, sparing neither age nor sex of those who unfortunately fall into the hands of the blood-thirsty and revengeful victors. Their ignorance of letters makes it exceedingly difficult for the Christian missionary to gain access to their understandings, when he proclaims to the savage the sublime truths of revealed religion.

5. To these may be added the prejudices which those Indians who had intercourse with Europeans have contracted against the latter. The various frauds which the whites have practised in their commercial transactions with them, have awakened such suspicions respecting the intentions of the former, that it is extremely difficult, even for the self-denying missionary to convince them that his only object is to do them good. But those Europeans, traders and others, who have had intercourse with these people, have not only inspired them with suspicions of their honesty; they have also introduced among them those vices to which they were before strangers, especially that of drunkenness and its concomitant evils.

All these things operated against the efforts of the zealous missionary in his attempts to introduce Christianity among them. Steward felt them most sensibly among the Wyandots. He, however, persevered in his work, and God blessed his labours. But though a number of them had manifestly "passed from death unto life," strong efforts were made by the Pagan party, and those who still adhered to the Roman Catholic ceremonies, to oppose the work.

To accomplish their object a feast and a dance were appointed to be held in the council house. And as these dances are very common among the Indians, I will give a description of the one which was held at this time, and by which they intended to show their new teacher their manner of worshipping God. To prepare for a sumptuous feast on the occasion, their young men were despatched to the wilderness to hunt bear, deer, &c, and they returned with horses loaded with the fruit of their labour, which was prepared to be served up on the day of the grand entertainment. On the appointed day, a large number of people, old and young, male and female, were assembled ; and Steward was formally invited to attend and witness the ceremony, with which he thought proper to comply, in company with Jonathan the interpreter.

All being arranged in due order, a principal chief arose and informed the assembly of the order to be observed, and the manner in which the dance and feast were to be conducted. The preliminaries being settled, the music was resumed with great spirit, and the person appointed to lead the dance took his position in the ring formed in the council house, and raised three tremendous yells, and began the dance. After this, one and then another arose and joined him, continuing in succession until a long column was formed, all moving one after another in the circle marked out. In a few minutes, the females, old and young, and to the no little surprise and mortification of Steward, some of those whom he had reason to believe were sincere penitents, filed off into the ring, and participated in the festive dance. While thus engaged with great hilarity, some of the young men with a view to display their superior skill and activity in this exercise, when they passed around where Steward was seated in mute attention, would exhibit the most ludicrous figures imaginable ; sometimes throwing the head upon one shoulder with their eyes shut, at other times throwing it back in such a manner that there seemed to be a danger of dislocating the joints of the neck, keeping, in the mean time, their feet in motion in unison with the tune ; sometimes they would make such a curve of the body forward, that the head would almost touch the ground, with their arms a-kimbo, and their hands placed upon their hips, while their whole frame shivered with



writhing and twisting, and all accompanied with the most horrid yells, which made "the ear to tingle." In short, all the contortions of which the human body seemed capable, were exhibited on this occasion; and so antic and ludicrous were their various gesticulations, displaying such agility in their unnatural movements, that gravity itself could hardly prevent all present from a burst of laughter. Of all these, Steward was compelled, in some sense, to be the silent, though astonished spectator.

At three o'clock P. M. the dance ended. Then followed the distribution of the food which had been prepared for the occasion. As persons had been previously appointed to attend to this part of the business, in a short time each person was served with as much food as he could dispose of, and the repast went on with much good feeling and mirth. The chiefs finally dismissed the assembly, all of whom seemingly were much gratified with the entertainment.

Though these things were sources of some discouragement to Steward, yet confiding in the goodness of his cause and in the strength of Omnipotence, he persevered in his labours. It was ~~some~~ time, however, before opposition ceased. Two chiefs, especially *Mononcue* and *Bloody Eyes*, manifested particular opposition to the Gospel. Being violently attached to their heathenish customs, to their sports and plays, they could not approve of a religion which would make no compromise with these things. Hence they uttered many hard sayings against Steward and his religion.

With a view to obviate the objections against him, for want of proper authority to preach the Gospel, after labouring among them for two years with considerable success, assisted occasionally by a coloured man from Mad river circuit, and by Moses Hinckle, junior, Steward obtained a license as a local preacher at a quarterly conference held at Urbana, in March 1819, and was appointed a missionary to Upper Sandusky. His excessive labours, however, together with the numerous privations he was called to suffer, his fastings and watchings, had, in the year 1821, induced various afflictions of body, and no doubt laid the foundation of his premature death. In the mean time, with a view to afford him aid in his work until a regular missionary should be appointed, several local preach-



ers volunteered their services, and were instrumental of much good.

At the Ohio conference held in Cincinnati, August 7, 1819, the Rev. James B. Finley was appointed to the Lebanon District which included the Sandusky mission, of which he took the oversight. On the 13th and 14th of November, at a quarterly meeting held for Mad river circuit, forty-two miles from Upper Sandusky, about sixty of the natives, among whom were four of the chiefs, namely, *Between-the-logs*, *Mononcue*, *Hicks*, and *Scuteash*, attended with their families, together with two interpreters, *Jonathan Pointer* and *Armstrong*, both of whom were happy in the love of God. It seems, notwithstanding the former opposition of those chiefs to the Gospel of Jesus Christ, that through the patient and indefatigable labour of Steward and those who assisted him in his work, they had yielded to the power of truth and grace, and were now heartily engaged in building up the good cause.

Between-the-logs was one of the chief counsellors of the nation, a man of strong powers of mind, and of great eloquence, and of course possessed much influence among his people. Mononcue was grave, dignified in his deportment, deliberate in counsel; had a charming voice, a commanding eloquence, and yielded to none in eminence and respect except Between-the-logs. The others, though somewhat inferior to these, were much respected by their people and compeers. The conversion of such men to the Christian cause could not but have a most happy influence in favour of the mission.

At the love-feast on Sabbath morning, after Mr. Finley had explained its nature and design, at which time many tears were shed and much good feeling manifested among the native converts; and after the bread and water were distributed among the people, Between-the-logs arose to speak. Lifting his eyes, streaming with tears of gratitude, to heaven, he said:—"My dear brethren, I am happy this morning that the Great Spirit has permitted us to assemble here for so good a purpose as to worship Him, and to strengthen the cords of love and friendship. This is the first meeting of the kind which has been held for us, and now, my dear brethren, I am happy that we who have been so long time apart, and enemies to one another, are come

together as brothers, at which our Great Father is well pleased. For my part, I have been a very wicked man, and have committed many great sins against the good Spirit, was addicted to drinking whiskey and many evils: but I thank my good God that I am yet alive, and that he has most perfectly opened my eyes by his ministers and the good book to see these evils, and has given me help to forsake them and turn away from them. Now I feel peace in my heart with God and all men; but I feel just like a little child beginning to walk; sometimes very weak, and almost ready to give up; then I pray, and my great Father hears me, and gives me the blessing; then I feel strong and happy; then I walk again; so sometimes up and sometimes down. I want you all to pray for me, that I may never sin any more, but always live happy and die happy. Then I shall meet you all in our great Father's house above, and be happy for ever." This speech was attended with great power to the hearts of the people.

The next who arose was Hicks, who had become a most temperate and zealous advocate for the Christian religion. His speech was not interpreted entire; but after expressing his gratitude to God for what he then felt, and hoped to enjoy, he exhorted his Indian brethren to be much engaged for a blessing, and enforced his exhortation in the following manner:—"When I was a boy, my parents used to send me on errands, and sometimes I saw so many new things to attract my attention, I would say, by and by I will ask, until I would forget what I was sent for, and have to go home without it. So it may be with you. You have come here to get a blessing, but if you do not ask for it, you will have to go home without it, and the wicked Indians will laugh at you for coming so far for nothing. Now seek,—now ask, and if you get the blessing you will be happy, and go home light, and then be strong to resist evil and to do good." He concluded by imploring a blessing upon his brethren.

Scuteash next arose, and with a smiling and serene countenance said, "I have been a great sinner, and such a drunkard as made me commit many great sins, and the Great Spirit was very mad with me, so that in here"—pointing to his breast—"always sick,—no sleep,—no eat,—walk—walk—drink whiskey. Then I pray to the Great

Spirit to help me to quit getting drunk, and to forgive me all my sins ; and God did do something for me—I do not know from whence it comes, nor where it goes, but it came all over me”—Here he cried out, “Waugh! Waugh!” as if shocked with electricity—“Now me no more sick. Me sleep, eat, and no more get drunk—no more drink whiskey—no more bad man. Me cry—me meet you all in our great Father’s house, and be happy for ever.”

At the conclusion of the love-feast, there were not less than three hundred white people assembled from the neighbouring frontier settlements, to whom Mr. Finley preached with great effect. The manifest attention in the appearance and general deportment of the Indian converts, together with the preaching, had a most salutary effect upon the audience.

The next evening, at the earnest request of the natives, the meeting was resumed. After an exhortation from Mr. Finley, Mononcue arose and exhorted his brethren to look for the blessing they sought *now*. He then addressed the white brethren as follows :—

“ ‘Fathers and brethren, I am happy this night before the Great Spirit that made all men, both red, white, and black, that he has favoured us with good weather for our meeting, and brought us together that we may help one another to get good, and do good. The Great Spirit has taught you and us both in one thing, that we should love one another, and fear and obey Him. Us Indians he has taught by his Spirit ; and you, white men, he has taught by your good book, which is all one. But your book teaches you, and us by you, more plainly than we were taught before, what is for our good. To be sure we served our Great Father sincerely, (before we were told by the good book the way,) by our feasts, rattles, and sacrifices, and dances, which we now see were not all right. Now some of our nation are trying to do better ; but we have many hinderances, some of which I mean to tell. The white men tell us they love us, and we believe some do, and wish us well ; but a great many do not, for they will bring us whiskey, which has been the ruin of our people. I can compare whiskey to nothing but the devil ; for it brings with it all kinds of evil—it destroys our happiness ; it makes Indians poor ; strips our squaws and children of their clothes and food ; makes us lie, steal, and kill one another. All these, and many other evils, it brings among us ; therefore you ought not to bring it among us. Now you white people make it, you know its strength and use, Indians do not. Now this whiskey is a curse to yourselves—why not

quit making it? This is one argument used by wicked Indians against the good book; if it is so good, why do not white men all do good? Another hinderance is, white men cheat Indians, take away their money and skins for nothing. Now you tell us your good book forbids all this; why not then do what it tells you? then Indians do right too. Again, you say our Great Father loves all men, white, black, and red men, that do right; then why do you look at Indians as below you, and treat them as if they were not brothers? Does your good book tell you so? I am sure it does not. Now brothers, let us all do right; then our Great Father will be pleased, and will make us happy in this world, and when we die then we shall all live together in his house above, and always be happy.'

Then Between-the-logs rose, and desired to be heard—said he, 'Will you have patience to hear me, and I will give you a history of religion among the Indians for some time back, and how we have been disappointed. Our fathers had a religion of their own, in which they served God and were happy. Before they were acquainted with white men, they used to worship in feasts, by sacrifice, in dances, and by rattles; in the performance of which they thought they were right, (but we now see that they were some of them useless,) and they used to make us do good, and sometimes would whip us to make us good. But a great while ago the British sent us the good book by the Roman priest, and we listened to him. He taught us that we must confess our sins, and that he would forgive them; and that we must worship Lady Mary, and do penance for our sins—he baptized us with spittle and salt; and many of us did as he told us. Now we thought to be sure we were right: he told us to pray, and many used to pray, and carry the cross on our breasts. He told us that it was wrong to drink whiskey; but we found that he would drink whiskey, and then we followed him and got drunk too. At last our priest left us, and this religion died all away. Then we thought we would return to our fathers' religion; and some of us quit getting drunk, and we began to do pretty well. Then the Shawnee prophet arose, and pretended he had conversed with our Great Father, and that he had told him what Indians ought to do; and we heard, and followed him. To be sure he told us many good things with the bad—he told us it was wrong to drink whiskey; but after a while we found that he was like the Roman priest; he would tell us we must not do things, and he would do them himself: so here we were deceived again. Then we thought our fathers' religion was the best religion, and we would follow it. After some time the Seneca prophet arose, and we all heard, and followed him a little while. But by this time we were very jealous, and watched him very close, and found him like our former teachers—so we left him, and were again misled.



By this time we began to think that our own religion was a great deal the best, and we made another trial to establish ourselves in it, and had made some progress. Then the war broke out between our father the President and king George, and our nation was for war, and every man wanted to be big man. Then we drink whiskey and fight, and when the war was ended we were all scattered, and many killed. The chiefs then thought that they would try to gather the nation once more, and we had got a great many together—then a black man, Steward, our brother here, came to us, and said he was sent by our Great Father to tell us the good way; but we thought he was like all the rest, and wanted to cheat us, and get our money and land. He told us of all our sins, and showed us what was ruining us, drinking whiskey, and that the Great Spirit was angry with us, and that we must quit all these things. But we treated him ill, and gave him little to eat, and trampled on him, (so now we are sure if the Great Spirit had not sent him he could not have withstood our treatment,) and was still jealous of him until we had tried him a whole year. About this time our father (the President) counselled us to buy our land, and we had to go to the great city to see him; and when we came home, our old preacher was still with us, and he told us the same things, and we could find no alteration in him. About this time he talked of going away to leave us, to see his friends; and our squaws told us that we were fools to let him go, for the Great God had sent him, and that we ought to adopt him. But still we wanted to wait longer. But they told us what God had done for them by this man; so we attended his meeting in the council house, and the Great Spirit came upon us, so that some cried aloud, some clapped their hands, and some ran, and some were mad. Now we held our meetings sometimes all night, singing and praying. By this time we knew that God had sent our brother unto us; so we adopted him, and gave him mothers and children. Then we went to the great camp-meeting,\* and were very happy. Then as soon as this work was among us at Sandusky, almost every week or two, more preachers came and told us that they loved us, and would take us and our preacher under their care, and give us schools, and do all for us we wanted. But we thought if they love Indians so, why not go to the Senecas and Mohawks? We have got our preacher. Some told us, now we believed, we must be baptized all over in the water;† and now great anxiety for them: but before our brother came, care nothing about us. Now we are many of us trying to do good, and are happy. We have found no change in our brother

\* At Lebanon.

† I was told that one of the Indians answered and said, 'God made water to drink, not to drown people in.'



Steward ; but the others that come, some of them, when our young Indians will not hear and mind them, get mad and scold, so that we still think our brother is the best man ; though we have many to oppose us, and this night I mean to tell it all out. Some whites that live among us, and can talk our language, say the Methodists bewitch us, and that it is all nothing but the work of the devil, and all that they want is to get you tamed, and then kill you, as they have done the Moravian Indians on the Tuscarawa river. I told them, if we were to be killed, it was time for us to be praying. Some white people put bad things in the minds of our wicked young Indians, and thereby make our way rough.' "

At the Ohio conference held this year, 1820, in Chillicothe, a petition was presented by several chiefs of the nation for a missionary to be appointed among them. That the reader may have a knowledge of their manner of doing business, and the style in which they expressed themselves on this occasion, I give the whole transaction, as communicated to the editors of the Methodist Magazine, by the Rev. James B. Finley :—

" Sunday, 16th July, in the Wyandot council house, Upper Sandusky, at the close of public worship, was my last address to the Wyandots by the interpreter. My friends, and you chiefs and speakers in particular, I have one word more to say ; I expect to meet our good old chiefs and fathers in the church at Chillicothe, before I come to see you again, and they will ask me how you come on in serving the Lord, and if you want them to keep sending you preachers any longer, to tell you the good word, or if you have any choice in preachers to come and teach you."

*The answer.*—' Our chiefs are not all here, and we must have all our chiefs and queens together, and they must all speak their minds, and then we will let the old father know.

They appointed to meet me at Negro town, on Wednesday evening, on my return from Seneca town ; and, having returned, found them assembled and prepared to answer. On entering in among them, a seat was set in the midst of the room, and I requested to take the seat, which I declined ; but took my seat in their circle against the wall, and directed the interpreter to take the middle seat, which was done. After a short silence I spoke. Dear friends and brothers, I am thankful to find you all here, and am now prepared to hear your answer.

Mononcue, chairman and speaker for them all, answered :—

' We let our old father know that we have put the question round which was proposed on Sunday evening in the council house, and our queens give their answer first, saying,

We thank the old father for coming to see us so often, and speaking the good word to us, and we want him to keep coming and never forsake us; and we let him know that we love this religion too well to give it up while we live, for we think it will go bad with our people if they quit this religion; and we want our good brother Steward to stay always among us, and our brother Jonathan too, and to help us along as they have done. Next we let the old father know what our head chiefs and the others have to say. They are willing that the Gospel word should be continued among them, and they will try to do good themselves and help others to do so too; but as for the other things that are mentioned, they say, we give it all over to our speakers, just what they say we agree to; they know better about these things than we do, and they may let the old father know their mind.'

The speakers reply for themselves.

'We thank the fathers in conference for sending us preachers to help our brother Steward, and we desire the old father to keep coming at least another year when his year is out; and we want our brother Armstrong to come as often as he can, and our brother Steward and Jonathan to stay among us and help us as they have done; and we hope our good fathers will not give us up because so many of our people are wicked and do wrong, for we believe some white men are wicked yet, that had the good word preached to them longer than our people; and our great heavenly Father has had long patience with us all; and we let the old father know that we, the speakers, will not give over speaking and telling our people to live in the right way; and, if any of us do wrong, we will still try to help him right, and let none go wrong; and we will try to make our head chiefs and all our people better, and we are one in voice with our queens, and we all join in giving thanks to our good fathers that care for our souls, and are willing to help our people; and we want them all to pray for us, and we will pray for them, and we hope our great heavenly Father will bless us all, and this is the last.

TWIN LOG,  
JOHN HICKS,  
MONONCUE, Chief Speaker.  
PEACOCK,  
SQUINDEGHTY.

July 27, 1820.'

The council consisted of twelve chiefs and five queens, so called, female counsellors. Seven of the counsellors are religious, five of whom are speakers."

In answer to this petition, Moses Hinkle, senior, was appointed a missionary to Upper Sandusky, and he entered

upon his labours with zeal and success, being much encouraged by the concurrence of so many influential chiefs of the nation, and the orderly conduct of such of the natives as had embraced the Christian faith.

Hitherto this mission had been chiefly indebted to the labours of Steward, and some local preachers who had occasionally visited the nation, for what had been done. But it was evidently under the sanction and guidance of Him that could not err, and therefore though the instruments were comparatively feeble, they were "mighty, through God, to the pulling down the strong holds" of Heathenism and Roman Catholic superstitions. As the Missionary Society of the Methodist Episcopal Church had now some funds at its command, and was exerting its energies to procure more,—and as those people were very solicitous for a regular missionary to be stationed among them, as well as teachers to teach their children to read, and the arts of domestic life—in the year 1821, the Rev. James B. Finley was appointed to the charge of the mission. His first letter, giving an account of his arrival on the station, is dated at Upper Sandusky, Nov. 4, 1821. In this he states, that though through mismanagement some difficulties had arisen, he did not doubt but, by the blessing of God, they would be amicably adjusted, and that the prospect of usefulness was truly flattering.

The object contemplated by this appointment was, in addition to preaching the Gospel to the adults, and bringing the native converts into regular Church order, by putting them into classes, and introducing the sacraments among them; to establish a school for the instruction of the children, to teach the girls to sew, spin, and knit, and all the duties of the household, and the boys to cultivate the earth—in short, to introduce, as far as practicable, the arts of civilized life, in which, indeed, they had already made some proficiency. And it seems to have been a happy coincidence, that almost simultaneously with the efforts of the Christian community to introduce the Gospel among the natives of our forests, the government of the United States made an annual appropriation of \$10,000 for the support of native schools in which the children should be taught not only letters, but the various arts of civilized life. This money was to be divided among the several schools which

might be established among the different tribes by the various missionary societies.

The chiefs gave Mr. Finley liberty to enclose as much ground as he chose, as well as the use of their saw mills, and he immediately commenced his labours, both for the temporal and spiritual good of these people. And that he might accomplish his object, he laboured with his hands, lived chiefly upon Indians' fare, endeavouring to convince them that his only object was to do them good. Opposition, however, was not entirely broken down. In addition to the difficulties attendant on a life devoted to the missionary cause among a barbarous people, arising from their natural ignorance, superstitions, and prejudices; interested traders, who had been induced to settle among them from mercenary motives, manifested a peculiar hostility to the Gospel, knowing that if it took effect, one source of their gain, the use of ardent spirits, would be dried up. Mr. Finley however was determined in the strength of God to yield to no difficulties that might be either overcome or endured, nor did he shrink from any labours and privations which might tend to further the benevolent enterprise; and he had the happiness soon to witness the beneficial results of his efforts.

Soon after his arrival among them, he attempted to form the native converts into regular classes, and to meet them separately. At a meeting held for this purpose, he invited all those who were willing to forsake the traditions of their fathers, and to quit dram drinking, to come forward, and he would enrol their names in a paper with his own. Twenty-three immediately presented themselves, with tears of sorrow and of joy, to become members of the Church, while others stood trembling and weeping, crying aloud, "O! Sha-Shus, Ta-mon-tare," that is, "O Jesus, take pity on us." What aided him much in this work was that some of the best interpreters were deeply imbued with religious truth, and their hearts were burning with love to the souls of men. The work of reformation, therefore, deep and genuine, went forward.

Mr. Finley commenced building a house, forty-eight feet by thirty-eight, for the accommodation of the mission family, and for a native school. But to accomplish this, pecuniary means were requisite, and he made an



affecting appeal to the public through the columns of the Methodist Magazine, which had its desired effect, in calling forth the charities of the benevolent. In addition to the amount appropriated from the funds of the missionary society, a considerable sum was collected by the Rev. S. G. Roszel, on the Baltimore district. To aid in this enterprise, the Juvenile Finleyan Missionary Society of Baltimore was formed, reserving to itself the right of appropriating its funds, through the parent society, for the support of Heathen children among the Wyandots. Collections were also taken up in the city of New-York, by the late Rev. John Summerfield, who preached to the children in the several churches for that purpose. These exertions in favour of the missionary cause gave a new impulse to the society, and greatly encouraged those who were more immediately engaged in the missionary field.

The feelings of the parent society in view of this subject, may be seen by the following extract from its third annual report :—

“ It is now only about three years since this society commenced its operations. Combining so large a field of labour, and comprehending in its plans so large a circle, as the whole of the Methodist conferences in the United States, it was but reasonable to expect that its progress would be slow ; but it has been sure. Time and patient perseverance are necessary to set so many wheels in motion ; to communicate life and vigour to each, and so to direct the movements of the whole, as to produce a simultaneous and harmonious co-operation. But, blessed be the God of missions ! The God of Wesley and Whitefield—those eminent missionaries of the old world—who inspired them with sufficient energy to set the mighty machine in motion—of Asbury and Coke, who gave it such an impulse in the new world—blessed be his Holy name for ever, that he hath so far given success to the experiment. Already the impulse is felt more or less strongly from the centre to the circumference of our connection. The mustard seed first sown about three years since has taken deep root, has extended its branches, and many are reposing under their shadow. Young branches are shooting forth in various directions, and instead of exhausting the strength of the parent stock are daily adding to its growth and stability. As you have already heard, the Heathen tribes of our wilderness are partaking of its fruits.

The time indeed is not far distant, when every man who shall have engaged in this godlike enterprise, will esteem it as the happiest period of his existence, the highest honour ever



conferred upon him, when he embarked in the cause of missions. The loiterers, those who have looked on with cold indifference and with envious eye, have waited the doubtful result, will stand abashed, filled with confusion at their own supineness; and will, if their zeal for God be not quite extinguished, petition the privilege to redeem their lost time, by being permitted, at last, to participate in the grand work of conquering the world by the power of truth."

The following extract of a letter from Mr. Finley, dated July 3, 1822, will show the state of the mission at that time:—

"God is with us in this wilderness, and His work is reviving gloriously among the natives. About two weeks since, in company with some of my friends, I attended a camp meeting on Delaware circuit. At this meeting *eight* of the natives joined the Church, some of whom professed conversion. The succeeding Sabbath was our quarterly meeting at the mission meeting house. On Saturday a large congregation attended; and at night the presence of God was sensibly felt by many. On Sabbath morning we held a love-feast, at which time the saints rejoiced and sinners trembled. Glory be to God! This was a good season to me. Through the interpreter, I listened to the experience of my red brethren, and was much gratified to hear them so distinctly relate the workings of grace upon their hearts. I could but call to remembrance former years, when I had been privileged with mingling my prayers and praises with the saints of the Most High; now the same language, and the same sensations were realized among my Indian brethren, which made my heart rejoice in God my Saviour.

After preaching, I united Mononcue with his wife\* in matrimony. One reason he assigned for this step was, as he said, to set an example to his tribe. I then administered the sacrament to white, red, and black people, who all sympathized together as members of the same spiritual family.

Last Sabbath we had our meeting at the Big Spring, where many people attended with much seriousness. I preached; and brothers Steward, Mononcue, Between-the-logs, and Hicks, and some others spoke. At the request of brother Mononcue I gave an opportunity for the reception of members, and *ten* presented me their hand. This was a most affecting season. Parents and children, folded in each others arms, were weeping

\* It seems to be customary among the Indian tribes for a man and woman to associate together as husband and wife, without the ceremony of marriage; and hence, for trifling offences they separate. One of the blessed effects of introducing Christianity among them will be, to do away this practice, and induce them to pay more respect to the marriage state.

and rejoicing, while the mourners were exhorted to believe in Christ for salvation. It seemed, indeed, as if glory was opened on our souls. While we continue to increase in holy living we shall do well.

While some look on with cold indifference, and a few indicate hostility to our enterprise, I am happy to record the friendly assistance of others, particularly Mr. Shaw, our agent, a member of the Society of Friends. He has manifested a zealous friendship to our mission and school by doing us all the good he can. You may inform the friends of this establishment that I see nothing to hinder its success, but on the contrary, much to encourage the hope for its final prosperity."

The exact number of native members in the Church this year I have not been able to ascertain, but it seems that while most of those who had begun well were "steadfast in the faith," some had become weary in well doing, and by their conduct had brought an evil report upon the good cause. Mr. Finley, however, succeeded in bringing the converts into regular order, and in establishing a school for the instruction of their children; and those chiefs who had embraced religion were much pleased with what had been done, and were powerful advocates of the truth. With a view to give a true representation of the state of the mission, and to solicit the continuance of Mr. Finley among them, three of the converted chiefs, *Between-the-logs*, *Mononcue*, and *Hicks* attended the Ohio conference which sat at Marietta, Sept. 5, 1822. The following are their addresses to the conference:—

"*Between-the-logs*.—"Brothers; we have met here all in peaceful times, and feel happy to see you all well; and your business seems to go on in good order and peace. This being the day appointed to hear us speak on the subject of our school and mission, which you have established among us, we think it proper to let you know that when our father, the president, sent to us to buy our land, and we all met at Fort Meigs, that it was proposed that we should have a school among us, to teach our children to read; and many of the chiefs of our nation agreed that it was right, and that it was a subject on which we ought to think: to this, after consulting, we all consented. But government has not yet sent us a teacher. Brothers, you have; and we are glad and thankful the mission and school are in a prosperous way, and we think will do us much good to come. Many ministers of the Gospel have come to us in our land, who seemed to love us dearly, and offered to send us ministers and teachers to establish missions and schools

among us ; but we always refused, expecting government would send us some which they promised to do, and which was most consistent with the wishes of our chiefs : but when you sent our first brother to preach, we were pleased and listened with attention. Then when you sent our good brother Finley, we rejoiced, for we all thought he was a good man, and loved our nation and children, and was always ready to do us good ; and when he moved out, all our chiefs received him with joy, and our people were all very glad. Brothers ; we are sorry to tell you that this is not so now. Since that time some of the chiefs have withdrawn their warm love, and this influences others to do so too. Brothers ; they have not done as well as we expected, and we feel astonished at the conduct of our chiefs : they have backlidden. But there are some of us yet in favour of this mission, if the rest have gone backward ; and we still wish to have the mission continued, and school also. Though the chiefs have mostly left us, yet there are four faithful ones among us, (viz. Between-the-logs, Hicks, Mononcue, Peacock.) Brothers ; we know the cause why they have withdrawn ; it was the words of the Gospel. Brothers ; it is too sharp for them ; it cuts too close ; it cuts all the limbs of sin from the body, and they don't like it ; but we, (meaning the other four) are willing to have all the limbs of sin cut from our bodies, and live holy. We want the mission and school to go on, and we believe that the great God will not suffer them to fall through ; for, brothers, He is very strong ; and this, brothers, is our great joy. The wicked that do not like Jesus, raise up their hands and do all they can to discourage and destroy the love of the little handful ; and with their lands they cover over the roots of wickedness. But, brothers, they may do all they can to stop it, the work will go on and prosper, for the great God Almighty holds it up with His hand. When you placed my Finley among us in our own country, we rejoiced ; and we have been much pleased with his living among us ever since. He is a plain man ; he does not flatter our people ; he preaches plain truth. He says to them, this is the way to life, and this is the way to damnation. Brothers ; we suppose this is the reason why some have turned enemies to our brother ; but he pleases all those who are willing to serve God, and love His ways ; therefore we have nothing to fear concerning the mission and school. They are built on a solid rock, and look like prospering. For our parts, we have no learning, and we are now getting old, and it is hardly worth our while to trouble ourselves about learning now ; but we want very much our children taught, and we hope our school and mission will do great good for them.'

Here Between-the-logs stopped, and JOHN HICKS arose, and said, ' Brothers ; I feel great thanks to our heavenly Fa-



ther for keeping us and bringing us here. Not long ago one of my brethren asked me my opinion on the school: I told him I would send all my children, for this reason: not a great while ago I stood in darkness and knew but little of God, and all I did know was dark; so that I could not see clear. But I heard our brethren preach out of the good book of God; this word waked up my mind, and cut my heart. Brothers; it brought me to pray, and seek, and love the great God of heaven, and His ways. This is the reason I want my children to learn to read the great book of God, and understand it, and get religion that they may be happy in this world and the next. Brothers; I don't want to be long on the subject, but will let you know that I am of the same opinion with my brother that spoke before me, with respect to our brother Finley. I hope you will still continue him with us; he has *done* us much good; he has been the means of *converting* souls; so that many bad men have become good *men*; and very wicked sinners have turned to the Lord, and now keep His good words. May the Great Spirit keep him among us, and bless his labours.' He took his seat, and brother MONONCUE spoke as follows:—

' Brothers; I have not much to say. You see us all three here to-day in health and peace, for which we are very thankful to God. You will not expect much from me on the subject of the mission and school, as my brothers have spoken before me all that is necessary. I wish just to say, we want our brother Finley still to live among us. For my part, last year I expected he would come among us, and it turned out so, and I was very glad, and I am still much pleased with him. The conference made a good choice; it was our choice; and the Good Spirit was pleased to give it to us. He has a particular manner of teaching and preaching to us, different from other teachers who have been among us; and God owns and blesses his labours. May he still go on and prosper. We want him among us still. I know that the words he speaks are of God. When he preaches I feel his truth in my heart, in my soul. O Brothers! it makes my soul happy; all of us want him with us; his life among us is very useful, because it is straight. He was very industrious all the time he was with us, and teaches our people to work; and since he has left us, we have been lost, though it has been but a few days. We have felt as if our oldest brother was taken from us, and the place where he lived all looked sorry. But what great joy did we feel in our hearts when we met our brother at this place, and took him by the hand! We thank the Almighty God who has spared our brother. The great objection that our chiefs have against our brother Finley is; a coloured man that preached to us used to feed them on milk; this they liked very well; but our brother Finley fed them on meat: this was



too strong for them, and so they will not eat. But those that want to love God and His ways, could eat both milk and meat; it does well with us, and we feel always hungry for more.' After requesting the conference to employ a steady interpreter for the use of the school and Gospel, he sat down.

*Bishop M'Kendree* replied, in substance as follows:—'We are glad—we are exceedingly joyful—to see this day; for we have long been anxious to see the time when our brethren of the west would embrace religion. Our joy is abundantly increased when we see you face to face, and hear the Gospel from your own mouths. We are well disposed toward you. In us you have real friends; and you may be well assured that our kindness will be continued. We will make every exertion possible to educate and instruct your children. These men (alluding to the conference) are not the only friends you have. You have many throughout the country in general. In the great cities, the white people feel for their red brethren, and are forming societies to send them help. The Great Spirit has come, not only on the old men, but also on the little children. In Baltimore there is a society formed for the purpose of sending help to educate your children. If you will stand by us, we will stand by you. We will unite with you in prayer for your success, and for the conversion of your brethren who have backslidden and left you; and if you continue faithful God will convince them, and they will return to you again. But in all this let us look up to God for success.'"

In compliance with this earnest request, Mr. Finley was continued their missionary another year, and his labours were much blessed. He had succeeded in building a mission house, enclosing and bringing under cultivation a large farm, and in establishing a flourishing school; and through the exertions of some pious females, the Indian girls were taught to sew, spin, and knit, and also house-keeping.

This year the mission was visited by the venerable Bishop M'Kendree; and as his letter, giving an account of his visit, contains a minute description of the state of the mission, it is here inserted.

"On Saturday the 21st of June, about ten o'clock in the morning, we arrived safe, and found the mission family and the school all in good health; but was much fatigued myself through affliction and warm weather, which was quite oppressive to me in crossing over the celebrated Sandusky Plains, through which the road lies.

In the afternoon we commenced visiting the schools, and repeated our visits frequently during the five days which we

stayed with them. These visits were highly gratifying to us, and they afforded us an opportunity of observing the behaviour of the children, both in and out of school, their improvement in learning, and the whole order and management of the school; together with the proficiency of the boys in agriculture, and of the girls in the various domestic arts. They are sewing and spinning handsomely, and would be weaving if they had looms. The children are cleanly, chaste in their manners, kind to each other, peaceable and friendly to all. They promptly obey orders, and do their work cheerfully without any objection or murmur. They are regular in their attendance on family devotion and the public worship of God, and sing delightfully. Their proficiency in learning was gratifying to us, and is well spoken of by visitors. If they do not sufficiently understand what they read, it is for the want of suitable books, especially a translation of English words, lessons, hymns, &c, into their own tongue.

But the change which has been wrought among the adult Indians is wonderful! This people, 'that walked in darkness have seen a great light,—they that dwelt in the land of the shadow of death, upon them hath the light shined.'—And they have been 'called from darkness into the marvellous light' of the Gospel. To estimate correctly the conversion of these Indians from Heathenish darkness it should be remembered that the Friends (or Quakers) were the first to prepare them in some degree for the introduction of the Gospel, by patiently continuing to counsel them, and to afford them pecuniary aid.

The first successful missionary that appeared among them was Mr. Steward, a coloured man, and a member of our Church. The state of these Indians is thus described by him, in a letter to a friend, dated in June last.

'The situation of the Wyandot nation of Indians when I first arrived among them, near six years ago, may be judged of from their manner of living. Some of their houses were made of small poles, and covered with bark; others of bark altogether. Their farms contained from about two acres to less than half an acre. The women did nearly all the work that was done. They had as many as two ploughs in the nation, but these were seldom used. In a word they were really in a savage state.'

But now they are building hewed log houses, with brick chimneys, cultivating their lands, and successfully adopting the various agricultural arts. They now manifest a relish for, and begin to enjoy the benefits of, civilization; and it is probable that some of them will, this year, raise an ample support for their families, from the produce of their farms.

There are more than *two hundred* of them who have renounced Heathenism and embraced the Christian religion,

giving unequivocal evidence of their sincerity, of the reality of a divine change. Our missionaries have taken them under their pastoral care as probationers for membership in our Church ; and are engaged in instructing them in the doctrine and duties of our holy religion ; though the various duties of the missionaries prevent them from devoting sufficient time for the instruction of these inquirers after truth. But the Lord hath mercifully provided helpers, in the conversion of several of the interpreters and a majority of the chiefs of the nation. The interpreters feeling themselves the force of divine truth, and entering more readily into the plan of the Gospel, are much more efficient organs for communicating instruction to the Indians. Some of these chiefs are men of sound judgment and strong penetrating minds ; and having been more particularly instructed, have made great proficiency in the knowledge of God and of divine truths ; and being very zealous, they render important assistance in the good work. The regularity of conduct, the solemnity and devotion of this people, in time of divine service, of which I witnessed a pleasing example, is rarely exceeded in our own worshipping assemblies.

To the labours and influence of these great men, the chiefs, may also in some degree be attributed the good conduct of the children in school. Three of the chiefs officiate in the school as a committee to preserve good order and obedience among the children. I am told that *Between-the-logs*, the principal speaker, has lectured the school children in a very able and impressive manner, on the design and benefit of the school, attention to their studies, and obedience to their teachers. This excellent man is also a very zealous and a useful preacher of righteousness. He has, in conjunction with others of the tribe, lately visited a neighbouring nation, and met with encouragement.

On the third day after our arrival, we dined with *Between-the-logs* and about twenty of their principal men, six of whom were chiefs, and three interpreters ; and were very agreeably and comfortably entertained. After dinner we were all comfortably seated, a few of us on benches, the rest on the grass, under a pleasant grove of shady oaks, and spent about two hours in council. I requested them to give us their views of the state of the school ; to inform us without reserve of any objections they might have to the order and management thereof, and to suggest any alteration they might wish. I also desired to know how their nation liked our religion, and how those who had embraced it were prospering.

Their reply was appropriate, impressive, and dignified, embracing distinctly every particular inquiry, and in the order they were proposed to them. The substance of their reply was, that they thought the school was in a good state and very pros-

perous ; were perfectly satisfied with its order and management, pleased with the superintendent and teachers, and gratified with the improvement of the children. It was their anxious wish for its permanence and success. They gave a pleasing account of those who had embraced religion, as to their moral conduct and inoffensive behaviour, and attention to their religious duties. They heartily approved of the religion they had embraced, and were highly pleased with the great and effectual reformation which had taken place among them.

In the close they expressed the high obligations they were under to all their kind friends and benefactors ; and in a very respectful and feeling manner thanked their visiters, and the superintendent and teachers for their kind attention to themselves and to their children ; and concluded with a devout wish for the prosperity and eternal happiness of them and all their kind friends. It was an affecting scene ; and tears bespoke their sincerity.

To this school there are Indian children sent from Canada. Others which were lately sent, were detained and taken into another school, at the rapids of Maumee, under the direction of the Presbyterians. An apology was written by the superintendent thereof to ours, stating that the detention was made on the presumption that our school was full, &c.

When we reflect upon the state of the Wyandots, compared with their former savage condition, we may surely exclaim, 'What hath God wrought!' 'The parched ground hath become a pool, and the thirsty land springs of water, the wilderness and the solitary place is made glad, and the desert blossoms as the rose.' The marks of a genuine work of grace among these sons of the forest accord so perfectly with the history of the great revivals of religion in all ages of the Church, that no doubt remains of its being the work of God.

That a great and effectual door is opened on our frontier, for the preaching of the Gospel to the Indian nations which border thereon, and that we are providentially called to the work, I have no doubt. The only question is,—Are we prepared to obey the call? The success of our missionary labours does not depend on the interference of miraculous power, as in the case of the apostles, but on the ordinary operations and influences of the Holy Spirit, through the instrumentality of a Gospel ministry, supported by the liberality of a generous people.

We have lately received an invitation from a distinguished officer of the government to extend our missionary labours to a distant nation of Indians. A gentleman of this state who has visited New-Orleans has taken a deep interest in its favour ; and from the great increase of population from other states, and the great probability of doing good at least among them,



he urges another attempt. And from his influence, his ability and disposition to minister to its support, we entertain a hope of success.

From a general view of our missions, and of what the Lord is doing by us, we certainly have abundant cause to 'thank God and take courage,' and to persevere faithfully and diligently in the great work; looking to the great Head of the Church, that He may bless our labours and crown them with success.

Yours in the bonds of the Gospel of peace,

WILLIAM M'KENDREE.

*Chillicothe, Ohio, August 13, 1823."*

The following testimony to the beneficial effects of the mission in the nation is from the pen of John Johnston, Esq., Indian Agent:—

"SIR,—I have just closed a visit of several days, in attending to the state of the Indians at this place, and have had frequent opportunities of examining the progress and condition of the school and mission, under the management of the Rev. James B. Finley. The buildings and improvements of the establishment are substantial and extensive; and do this gentleman great credit. The farm is under excellent fence, and in fine order; comprising about one hundred and forty acres, in pasture, corn, and vegetables. There are about fifty acres in corn, which, from present appearances, will yield three thousand bushels. It is by much the finest crop I have seen this year—has been well worked, and is clear of grass and weeds. There are twelve acres in potatoes, cabbages, turnips, and garden. Sixty children belong to the school, of which number fifty-one are Indians. These children are boarded and lodged at the mission house. They are orderly and attentive; comprising every class, from the alphabet to readers in the Bible. I am told by the teacher, that they are apt in learning, and that he is entirely satisfied with the progress they have made. They attend with the family regularly to the duties of religion. The meeting house, on the Sabbath, is numerously and devoutly attended. A better congregation in behaviour I have not beheld: and I believe there can be no doubt, that there are very many persons, of both sexes, in the Wyandot nation, who have experienced the saving effects of the Gospel upon their minds. Many of the Indians are now settling on farms, and have comfortable houses and large fields. A spirit of order, industry, and improvement, appears to prevail, with that part of the nation which has embraced Christianity; and this constitutes a full half of the whole population.

I do not pretend to offer any opinion here, on the practicability of civilizing the Indians under the present arrangements

of the government :—But, having spent a considerable portion of my life, in managing this description of people, I am free to declare, that the prospect of success here is greater than I have ever before witnessed—that this mission is ably and faithfully conducted, and has the strongest claims upon the countenance and support of the Methodist Church, as well as the Christian public at large.

I am authorized and requested, by this nation in council, to present to the conference, and through them, to the members of the Church, their thanks for the aid and assistance rendered unto them, by the mission family, in their spiritual and temporal affairs. From personal observation, together with the opinion of the sub-agent and interpreters, I am induced to request, that the conference will be pleased to continue Mr. Finley and family in the superintendence of the school and mission. Let it not be believed, that I make this request from any partiality, favour or affection. It arises from a conviction of his qualifications for the duty.

*Dated Upper Sandusky, Aug. 23, 1823."*

In the autumn of this year, 1823, Steward, to whom this mission had been so much indebted for its present prosperity, appeared to be fast declining in health, and it soon became manifest to his friends that he would not long continue with them. Worn down by excessive labours, and enfeebled by disease, in the month of September his sufferings were quite severe, but he endured them patiently as "seeing Him who is invisible," and looking for the full "recompense of reward." He continued, however, to linger along the shore of mortality until December 17th, 1823, when, in the 37th year of his age, and the 7th of his labours in this missionary field, after exhorting his affectionate wife to faithfulness, he fell asleep in Jesus, and no doubt *rested from his labours*.

In the life and labours of this man, we have another striking illustration of that declaration of the apostle, that God chooses "the foolish things of the world to confound the wise"—and the weak things of the world, to confound the things that are mighty. That this coloured man, uneducated, almost alone and friendless, should be called to "come out from his kindred," to go to a people that he knew not, "of a strange language," in the manner before described; that he should succeed in awakening such attention to the things of Christianity among a people so strongly wedded to their Heathenish customs or attached

to the mummeries of a fallen Church ; and finally bring so many of them to the "knowledge of the truth as it is in Jesus ;" cannot I think be accounted for otherwise than by acknowledging the Divine Hand guiding him in all these things, and giving sanction to his labours. It would seem therefore, as if God designed by this method of procedure to give such a stamp to the work that "no one should glory in man," but that the "excellency of the power might be of God."\*

The following account of a sociable interview of some of the converted natives, with bishop M'Kendree and others, will be read with interest, as it shows the blessed effects of Christianity on these aborigines of our country. It is from the Rev. G. R. Jones, in a letter to the corresponding secretary of the Missionary Society of the Methodist Episcopal Church, dated West-Union, Ohio, September 18, 1823.

"At our late Ohio annual conference, held in Urbana, there were several of the red, and one or two of the coloured brethren present, from the Wyandot mission at Upper Sandusky. Several interviews took place between our general superintendents and them, during the sitting of the conference, at Bishop M'Kendree's room, at one of which I was present part of the time.

\* It having been reported, by some who wish to tarnish the reputation of those to whom the charge of this mission was committed, that Steward was treated with neglect, and was left to provide for himself; the following facts have been furnished the writer from an authentic source. When the charge of the mission was committed to Mr. Finley, he was instructed to provide for the temporal wants of Steward, which he faithfully did as far as practicable, furnishing him with food and money, even offering more than Steward thought it expedient to accept, lest he might excite the jealousy of others. In addition to seventy dollars paid him by Mr. Finley, Bishop M'Kendree collected one hundred dollars for his use, and about fifty-five acres of land were secured to him, on which a cabin was built for his accommodation, and here he lived until his death, and it was then inherited by his brothers who have since sold it for two hundred dollars. These things are mentioned only with a view to correct the erroneous statements which have been circulated. Steward, indeed, justly deserved, and has received the gratitude of the Wyandots, and of all the friends of the aboriginal missions. There is no necessity, therefore, to detract from the well earned fame of others in order to exalt his. His name will ever be associated, however humble and obscure his origin, with the benefactors of mankind, and more especially with the pioneers of Indian missions.

A few friends were invited to be present at the interview. As breaking bread together has been a token of hospitality and friendship among most nations, a cup of tea was prepared by the family, and at a suitable time they were waited on with it. Bishop M'Kendree, without any previous arrangement or design, appears to have been made a kind of master of ceremonies—he was waited on first. The sagacity of the red brethren was quite observable, they kept their eye on him and conformed in every particular. Jonathan, a man of colour (who has served the mission from the beginning as an interpreter, and who, while engaged in this work, became convinced of sin, and happily converted to God) was one of the company; he modestly declined partaking with them, but being pressingly solicited by Bishop M'Kendree, yielded. After the repast was over, the red brethren joined in singing several hymns in their own tongue, during which a number in the house within hearing crowded into the room, until there might have been as many as forty present—Mononcue (a chief) rose, and approaching Bishop M'Kendree respectfully, held out the hand of friendship, which was cordially received, and a warm embrace took place; this appears to have taken off all restraint. Between-the-logs (another chief) followed his example, and they proceeded round to all in the room, while sighs and tears witnessed the feelings of most who were present; but they were sighs of gratitude and astonishment, and tears of joy. The spirit of hostile foes in the field of battle was lost in the spirit of harmony and Christian love, which appeared to fill the room. I have witnessed few scenes which carried stronger conviction to my heart of the truth and excellency of the religion of the meek and humble Jesus. I was ready to cry out and say, 'What hath the Lord wrought?'

A worthy gentleman, high in office and respectability, had received an invitation, and was present at the interview. It seems he had imbibed an opinion which is perhaps prevalent among politicians, that it is impracticable to Christianize the aborigines of our country. He was placed in a part of the room farthest from the door. When the chiefs approached him, all his unbelief appears to have given way, his arms were open to give the friendly embrace, while the flowing tear bore witness to a reciprocity of feeling. He was heard to exclaim a day or two afterward, 'I am fully converted.' At the close of the singing by the red brethren, Bishop Roberts made a few appropriate remarks, and we all joined him in singing, at the close of which, from the fulness of his heart, he offered up a fervent prayer. We again joined in singing, and one of the chiefs (Between-the-logs) being called on, prayed in a very feeling manner, while every heart appeared to respond the hearty amen! The meeting was then drawn to a close."



At the Ohio conference held in Urbana in 1823, Mr. Finley was instructed to inquire into the practicability of establishing a mission among the Chippeways, on the Senegaw river. On the 10th day of December, in company with Mononcue, Grey Eyes, and J. Pointer, the interpreter, he set off on a tour of observation. The day was somewhat blustering, and some snow fell on the ground, which made the travelling gloomy and difficult. The first night they encamped in an Indian hut, making some tea of the sassafras root, and eating such things as they carried with them. Early the next morning after prayer and breakfast, they pursued their journey through the woods until night overtook them and compelled them to lodge under the boughs of a large beach tree. In the course of the evening, Mononcue entertained them with an account of a Wyandot woman, who had been taken by the Seneca tribe in a war with the Wyandots, and was reduced to slavery. Afterward, in another war between these two tribes, while the Senecas were encamped on the very spot where Mr. Finley and his party now were, they sent this slave to collect wood for a fire; and while she was wandering about to procure dry wood, she fell in with a party of her own nation, who concerted with her a plan for the destruction of their enemies and her liberation. While the party who held her in bondage should be asleep, she was to tie their feet together, and if detected, she was to fly to her friends for protection. She, however, accomplished her purpose, and at the concerted signal, the party lying in wait flew upon their enemies and slaughtered every one of them.

The next day our missionary and his companions reached the rapids of the Miami, and at night took lodgings at a French tavern. Being a professor of religion, he invited Mr. Finley to pray in the family, which was done. When they retired to rest, Mononcue asked if the landlord was religious. Being answered that he professed to be, Mononcue replied, "How can that be when he sells ardent spirits, for I learn that good men are to do no evil to their neighbours; but whoever deals in intoxicating liquors contributes to the destruction of body and soul."

The next day they passed through plains where the fire had made great destruction, and were compelled to go to a house on Sandy Creek. In the evening, the landlord

brought them some whiskey, when he and the interpreter commenced a conversation on the evils of drinking whiskey. At length Mr. Finley spread his blanket on the floor and lay down to rest ; and after crossing themselves and performing some other Catholic ceremonies, the landlord and his wife also laid themselves down ; seeing this, Mononcue said, “ Are we to have no prayers to-night ? ” He immediately commenced singing, which started the whole family from their beds, and Mononcue kneeled down and prayed most fervently and powerfully. Before day light next morning the landlord offered them whiskey, which so displeased Mononcue that he would not stay another moment, but instantly took his departure, and the rest followed him.

They continued their journey until they arrived at the Wyandot reservation on the Huron river, which they crossed with much difficulty, in consequence of the quantity of ice which had been made. Here they were very cordially received by a man known by the name of *Honnes*, supposed to be upward of one hundred years of age. He had been taken a prisoner by the Indians when a child, and can remember nothing more respecting his lineage than that he was called *Honnes*. He was a man of a large frame, a high forehead, a large aquiline nose, was almost blind, and so crippled that he could walk only by the aid of a crutch ; yet he was quite intelligent. He sat upon a deer skin, and entertained the company for some time, through the interpreter. “ My children,” said he, “ you are welcome to my cabin ; and I now thank the Great Spirit that he has provided a way for us to meet together in this world. I thank him for all his mercies to me. He has fed me all my life. He has saved me in the field of blood, and has lifted up my head when I have been sick, and like a kind father he has protected and provided for me.” After these affecting remarks from this old patriarch of the woods, which were listened to with profound silence, except now and then the expression of *tough*, which signifies *all true*, the pipe of peace was lit, and passed around the company, and then returned to the aged sire. This friendly ceremony being concluded, Mr. Finley informed him that, having often heard of him, he had come some distance out of his way to see him, and proceeded to

preach "Jesus and the resurrection" to him. While he listened with profound attention, his withered cheeks were wet with his tears. He then took Mr. Finley by the hand, and pouring his paternal blessing upon him, said, "I have been praying for many years that God would send some light to this nation." When he was informed of what God was doing for his people, his heart melted with gratitude.

The next day this venerable man related the following historical incidents:—He remarked that the Wyandots, the people with whom he was connected, waged almost a constant war with the Six Nations for about seventy years, but at length the English induced them to make peace. This was displeasing to the majority of the nation, and was a cause of their dividing into parties, one of which remained in that place, another went and settled below Quebec, and a third went to the south, by the way of the Wabash, and the French traders say that these are the Seminole Indians, as they speak the Wyandot language. Those who remained having become so dissipated by their long wars, were wont to rob and murder each other. To put an end to this barbarous practice, a council of the nation was called, which passed a law that whoever should rob and kill his brother should be put to death in the following manner:—When the culprit was found guilty by a council or the chiefs of the nation, the dead body should be placed on a piece of bark supported by four forked sticks, and in such a position that the flow of putrid matter should concentrate, so that the murderer being secured beneath it with his mouth open should be constrained to receive and swallow the drops until he died.

It appears that this mission has since been prosecuted with some success, and it is to be hoped that the way is opened by the recent visits of John Sunday and his associates from Canada, for the establishment of a prosperous mission in these parts.

Having thus traced the commencement and progress of this mission so far in a very particular manner, I consider it unnecessary to pursue the subject with the same minute detail hereafter, but shall give a more general narrative of its subsequent progress down to the present time. One thing which contributed much to promote the prosperity of this mission was, that those chiefs who embraced the Gospel

of Christ, became its zealous and able defenders, and were employed in preaching the Gospel to their brethren in their own language. This mightily convinced the natives of the truth and power of Christianity, and tended to strengthen the hands of all engaged in the blessed work.

This year, 1823, there were 154 Church members, and 60 children in the school. To secure order and regularity in the school, the following regulations were adopted:—

“1. The following persons, viz. BETWEEN-THE-LOGS, JOHN HICKS, MONONCUE, PEACOCK, and *Squire* GREY-EYES, shall be a school committee to assist the missionary to govern the school.

2. The missionary and committee shall have power to make such general rules and regulations for the government and employment of the children, as they, from time to time, may think proper to adopt.

3. No persons shall be admitted into the school unless they and their parents or guardians will engage that they shall continue so long as to learn to read at least; and so far beyond that, as the person or persons having the oversight of the school shall think fit.

4. No scholar shall be permitted to go home, or to any other place, without leave from the missionary, nor to stay any longer than he shall think proper to allow.

5. The complaints of parents, guardians, or others, respecting the treatment of children, shall not be thought worthy of notice, unless complaint be made to one of the above committee; and if in his judgment it is worthy of attention, he shall convene the other members of the committee at the mission house, and have the accuser and accused face to face; and after due examination, the judgment of the majority shall finally determine the case.

6. The missionary, and under his direction, the school teachers, shall have authority to use such corrections as he from time to time may think proper for the purpose of punishing offenders, and of preserving order.

7. The missionary has not only *power*, but he is also *required* to see that all the boys and girls be employed, both in school hours at their books, and in other parts of the day at such work as they can do, or can be taught to do. And he will also have power to cause them to be employed any part of a day, a whole day, or more at a time, if he think proper.

8. Any person refusing to comply with the order of the school, shall be brought before the missionary and committee, who shall have power to reprove, suspend, or expel such from the school.



9. The missionary shall have power to make such particular rules and regulations for the conducting of the school, the government of the children as a family, their employment, &c, as he, under various circumstances, may think proper."

As it was the object of the mission to introduce among these people the arts of civilized life, and to teach them habits of industry, the teachers of the school not only taught the children to read and write, &c, but also to labour with their hands. The following is the account that the Rev. Charles Elliot gives of their progress :—

"The boys and girls are employed variously. The twelve largest boys are divided into four classes of three each, and one class works almost every day at making rails, hauling wood, &c. Each of these has wrought seven days from morning till night, from the 1st of January, without murmuring or playing the truant. Beside, on days that these classes are not working, they chop wood for five large fire-places, and do several other things before the school commences in the morning, and after it is dismissed. The nine boys that are less than these, carry in mornings and evenings, from a distance, all the water that is used, which is considerable. The four least boys carry in the chips, &c. There are three other middle sized boys whom we employ to fill up vacancies in the classes occasioned by sickness, absence, &c. The six largest girls are divided into three classes; and each class assists in the kitchen a week at a time, yet very seldom in school hours. All the girls are learning to sew, spin, knit, &c. Some of them have already knit two pair of socks or stockings; and their progress in sewing is considerable. For want of materials and house room little has been done at spinning: but when summer comes, we expect to make some progress both in spinning and weaving. The children are learning very fast to read. Indeed their progress in working and learning is far beyond what was anticipated either by the Indians or by us."

One of the female teachers remarks, "I have now been here about six weeks, during which I have been employed in teaching the girls to spell and read, and in the intermission of school hours, in teaching them to knit and spin; and I never saw children improve faster in learning to read and to work. One of the girls knit a large pair of socks in a week, beside attending school. All the girls who are of sufficient age, can sew and knit, and are beginning to read in easy lessons."

In 1824, the Rev. Charles Elliot was appointed to assist Mr. Finley in his missionary labours on this station, and they extended their efforts to a branch of the Wyandots on the Huron river, and to the Canara, in Upper Canada, where they formed a class of fifteen members. The work of God revived on the mission, so that twenty-seven were added to the Church, making in all 260, and some of the children gave satisfactory evidence of early piety. The school was under the immediate care of William Walker, the sub-agent, whose pious and intelligent labours contributed much to the furtherance of the good work.

The following account of a visit to this mission by Bishops M'Kendree and Soule, in a letter dated Gallatin, Tenn., November 13, 1824, will give an interesting, as well as the best view of the state and influence of Christianity among these people :—

“We arrived at the mission house on Friday evening, and found the family and school children in tolerable health. Saturday we visited the farm, the location of which is delightful and convenient. They have reaped a small crop of wheat and oats, and have about sixty acres of corn growing, as fine in appearance as any I have seen in the western country. They have also raised a fine crop of flax, and have a great variety, and abundant supply of vegetables. Three very important purposes are answered by this department of the missionary establishment. The family and school are supplied with bread by their own labour. The boys are furnished with an opportunity and the means of acquiring a practical knowledge of agriculture, and an example is exhibited to the Indians, who frequently visit the farm, observe the manner of cultivation, and the advantages arising from it; and nothing is more obvious than their disposition to imitate. Hence their fields are opening, and in many instances present the most pleasing and promising appearances. The buildings on the farm are neat and convenient, but not sufficiently roomy for the accommodation of the increasing household. They will therefore be under the necessity of enlarging. They milk ten cows, and make plenty of butter for the use of the family, which is composed of about seventy persons.

Sabbath,—We attended public worship with them. A large number of the Indians assembled, some of whom came sixteen miles, which is their regular practice on the Sabbath. Bishop M'Kendree preached to them by an interpreter, and I addressed them after him through the same medium. Prior, however, to the opening of the meeting in English, Mononcue prayed,

and they sung a hymn in their own language. After the regular exercises were closed, they held a prayer meeting, in which a number of the Indians prayed in the most solemn, impressive, and affecting manner. It was truly delightful to notice the solemnity, attention, and pious feelings of this assembly, so recently emerged from the ignorance and stupidity of their Pagan state. After four or five hours employed in devotional exercises, it was with manifest reluctance that many of them retired from the house of prayer. Devotion appears to be their delight. In view of such a scene my heart kindled with gratitude to the Father of mercies, and I was ready to exclaim with pleasing admiration, 'What has God wrought!'

Monday,—We visited the school, and examined into the progress of the boys and girls in their learning; and the result was most encouraging. They spell and read with great propriety. Several classes are reading in the Testament, and one large class in the Preceptor, or English Reader. They are also making good proficiency in writing. Of their native genius and vivacity they give demonstrative evidence. Indeed I am persuaded that I never saw an equal number of children together in any school, where there was a greater display of intellect, or a more obvious capacity of improvement: and I am certain I never saw a school where there was equal subordination, peace, and quietness. The boys engage in the various labours of the farm with readiness, cheerfulness, and propriety; and we had the pleasure of seeing the girls sew, spin, and weave, and variously employed in the business of the family; in all which, considering their opportunity, they certainly excelled.

Tuesday,—We met, agreeably to previous invitation, a number of the Indian leaders, among whom were several of the chiefs, and the moderator in the national councils, together with two interpreters. After opening the meeting with prayer, Bishop M'Kendree informed them that we should be glad *to hear from them* how the Church was prospering, the state of the school, and whether any thing more could be done for its prosperity: with any other matters which they might wish to communicate; assuring them that we were their friends, and would be glad to do them all the good in our power. After the interpreter had fully informed them of our wishes, a momentary pause ensued, when they arose and spoke in succession, as follows:—

*Mononcue.* 'My old brothers,—I have many reasons to praise God for myself and for my nation. I believe that God has begun a great work, and hope He will carry it on. I have tried to talk to my people, and to pray for them. If I know my own heart, it is my intention to be wholly for the Lord.

I believe that religion is in a prosperous state. That those who have professed are generally steadfast. The wicked have been taught that there is no half way place for them. I often feel infirm and weak, but I trust in God. My constant prayer to God is, that His work may revive, that His people may be blessed, and that the wilderness may flourish. I am sorry that some of the older brethren are absent who could speak better, and could give you more information. I am not able to communicate my own mind. Brother Finley will be able to give you better information than I can. Last spring, when brother Finley was gone, there was some difficulty. We seemed to be discouraged, and were like children without a father; and some were disposed to go away. The wicked Indians were encouraged by his absence, and did all they could to turn away others who were weak, from the right way; but since his return things have become better, and are now nearly as prosperous as they were before. I believe that God has appointed our brother Finley for this mission. All those who are religious in the nation, if they were here, would speak the same thing. The people in general are attentive to the word, and many come a great way to meeting, and I believe there will be a great work of God. I am thankful that my old brothers have sent brother Finley, and hope they will not take him away. They might send a better man, but they cannot send one so well acquainted with the affairs of the Indians. We know him, and he knows us, and can live like us. I believe every brother in the nation is praying for brother Finley to stay. Many of our old people are rejoicing for the blessings of the school; for the great change which has been produced by it. Before the school was set up, our children were wild, like the beasts of the wilderness. They are not so now; but are tame and peaceable. I have seen many of the children on their knees, praying in secret. We old people cannot expect much benefit from the school ourselves; we are too old to learn; we shall soon go to rest. But the children will rise up improved, and the school and religion will improve and benefit the nation in future generations.'

*Punch.* 'I wish to say a few words to our brothers. I am weak; but God requires no more than He has given; and I have great encouragement when I consider the many promises of God, and the power He has to fulfil his promises. There is a great change in the nation since the word of God came among us. Our people are very different from what they were before. They do not speak as they did, nor act as they did. The work speaks for itself. The people are more industrious and attentive to their business. They used to live by hunting in the wilderness, and were wild; but now they work with their hands to provide comfortable things for the body.'



*Peacock.* 'I thank God for the privilege of meeting with our old brothers to-day. I have but a few words to speak. God has done great things for us. The people are greatly changed in their way of living. I was a long time between two opinions, whether I should hold on to the old way, or embrace the new. But God directed me to the right way, and since that I have always been determined to hold on. I shall not live long, and can do but little. But I hope the young ones who are springing up will carry on the work. I am much attached to our brother Finley; and I suppose the reason is, because it was under his prayers and exhortations that I was brought to know the truth. And this is the case with many of the nation.'

*Sumenduwat.* 'I am thankful to God that He has been so kind as to bring our old gray-headed brother to us again. I will inform our old brothers, that though I am young in the cause, I enjoy the love of God. My tongue is too weak to express what God has done for me, and for my people. The providence of the Great Spirit was wonderful in sending the Gospel among us, in preparing the way before it came, that it might be understood. No longer ago than I can remember, and I am young, we had a way of worship. But it was all outward, and there was nothing in it to reach the heart. Those who taught us would say good things, and say and do bad things. But now they live as they speak, and the people are affected. They weep, and their hearts, and words, and actions are changed. The school will be a great blessing. The children learn to read the word of God, and to work with their hands, and to be good. Some day they will rise up to preach the word, and teach the nation. It is impossible to describe the mighty change which has taken place. Go into families morning and evening, and you hear them praying for the spread of the Gospel in the wilderness, and many weeping and rejoicing for what God has done. This is all God's work. He will continue it. We must be faithful, and leave it all to Him. My word is very feeble; but my brothers can draw out my mind, and know what I mean; and they will excuse the weakness of my speech.'

*Grey Eyes.* 'My language is weak, and I have not much to say. My brothers will excuse the weakness of my words. My heart rejoices every day for what God has done in the wilderness, and I believe He will carry on the work. Some are too much inclined to go away into the wilderness to hunt, and this weakens their religion; but this is wearing away, and the people are more disposed to work with their hands, to make fields and houses, and have things comfortable. The providence of God is wonderful in providing before two men, by whom we could understand the good word when it came

among us. We thank God for what He has done. He has done all. He has provided all.'

*Big Tree.* 'I am young, but I wish to say a few words. God has done a great work in this wilderness, which but a short time past was in great darkness. There is now much zeal in His ways. When you go into families, you hear the old people and the young people talking about this good work, and what God has done for them. When our brother was preaching last Sabbath, and telling what effect the good word had wherever it went, I looked back and remembered what we were before the word of the Lord came among us, and what effect it had. Many witnesses were there of the truth of our brother's word. The school is a great blessing. When my little children come home from the school, they talk about the good things they have learned. They are very much altered—much better than they were. I have been a very bad man, but God has changed my heart, and I now love God, and wish to do right, and do good to my people and to all men.'

*Washington.* 'This has been a very wicked place. Much wickedness has been committed here. And I have been a very wicked man. But now when I go round among those who were very bad, I find them sober, and praying, and weeping, and striving to serve the Lord, and live well. Religion is sometimes high, and sometimes low. They do not always get along alike. But God is carrying on His work, and I believe it will prosper. Some people ask why we are so fond of our brother Finley? I suppose it is because we have been blessed through his labours.'

*Driver.* 'I wish to speak a few words. I am like one set out to follow a company which had gone before. But I have much cause to bless God that I have set out; and since I started, I have been always determined to hold on, and live according to the good word. Sometimes there are little jars in the Church, as there will be among children. But when these jars take place, we pray to God, and peace is restored. God has done a great work for me and for the nation. Sometimes through the eye of faith I can view the beauties of heaven; and I rejoice in the prospect of it. I believe God who has begun this work will carry it on; and that the school is the place from which the word of God will start out. And I pray God to bless the children, and make them teachers and leaders of the nation.'

*Two Logs.* 'Brothers, I am thankful to you for coming so far to see us, and to know what God is doing for us: and I thank God for sending you, and preserving you on your way. Brothers, you desire to know our state. But to let you know what our present state is, I must go back and tell you what we were before the word of God came among us. Brothers, it is not a great while ago that we were a very wicked people—we

were lost, and in darkness in the wilderness. We were bad, and doing every thing that was bad. But then we were baptized, and sung, and danced, and pretended to be religious. But the religion we had then did not make us better men. Here you see us—we were all wicked men—we got drunk, and did every bad thing. Our wickedness was too bad to describe. But we did not do all these things with a wicked design. We did not know that all this that we did was wrong. We hope the Great Spirit will excuse some things, because we were ignorant. Brothers, I have told you what we were; I will now tell you the change. The Great Spirit sent a good man among us to teach us the true religion of the word. He was taken away, and another was sent. The work took hold, and the old practices were given up, and bad men became good men. In the old state the men and women lived almost like the beasts; but now they are married, and live according to the word. And the men love and keep their wives, and the women love their husbands, and they live together in peace and love, and take care of their children. Brothers, you can now judge for yourselves. The work speaks for itself. Blessed be the Great Spirit for all He has done for us.'

*Joseph Williams.* 'I wish to speak a few words. My brothers have spoken of the work. I believe that all the members would speak and say that the Lord has done wonders. The darkness has given way, and the light of heaven shines. The work is its own evidence, and God will carry it on.'

*Mononcue* then rose, and closed the communications on the part of the Indians, as follows:—'My old brothers, you have heard your young brothers of the wilderness in their way. You can now judge for yourselves what the state of the Church is, and what is necessary for us. Brothers, we are weak and helpless in every thing, and need help and advice from you. I am sorry our older brothers are not here; but I will make one request, and I am sure the whole nation would speak the same,—let our brother Finley continue with us. If he should be taken away, the wicked would grow strong, and the weak members would be discouraged. The school would be weak, and the little children would come round him and weep as if their father was leaving them. We ask that he may be continued with us. Death will soon part us—we shall not live long. But I hope we shall all meet in heaven, and be happy for ever. I thank the good people every where who have been kind in helping us, and sending the good word to us; and those who have fed, clothed, and taught our children. And I pray that the work of the Lord may continue and increase, and that all the children of the wilderness may receive the blessed word.'

Here closed this dignified chief; but his noble soul was full and overflowing with his subject. Never did feelings more

pure animate the heart of man; for they were evangelical. With a countenance beaming with all he felt, and with eyes flowing with tears, he left his seat and flew to embrace us. The scene was indescribable. After they had closed their talk, we addressed them collectively, expressing our satisfaction and pleasure in meeting them, and in hearing from them the things which they had communicated, and especially in visiting the school, and noticing the improvement of their children. At the same time they were encouraged to persevere both in religion and civilization. This truly interesting and profitable interview being closed, we dined together in the dining room of the missionary family, and then parted with those feelings of Christian fellowship, which are not often experienced in the circle of the rich and the gay. It is the order in the missionary establishment, for the missionaries, their wives, the hired men and women attached to the mission, the Indian children, with visitors of every colour and every rank, to sit down at table together, and no subordination is known but what arises from age or office.

Wednesday,—We commenced visiting private families, and were not a little gratified with their cleanliness, order and decorum in their domestic affairs.

Thursday,—Bishop M'Kendree continued visiting from house to house, attended by an interpreter. In these visits experimental and practical religion were the subjects of inquiry and conversation. Questions embracing conviction, conversion, and the evidence of acceptance with God, were answered clearly, readily, and satisfactorily. In several of the families thus visited there were sick persons. In these the blessed effects of the grace of God in changing their hearts were clearly manifested. Patience, confidence, and peace, in their afflictions, with humble triumph in prospect of death and immortality, were as evident in these Indians, so recently converted to the Christian faith, as in others who have lived and died happy in God, in lands long illuminated by the light of the Gospel. They appear to have embraced the Gospel in its simplicity and purity, uniting faith, experience, and practice. Considering the circumstances under which they have been placed, it is matter of pleasing astonishment, that they have so clear and consistent ideas of the fundamental doctrines of the Gospel, as, from various sources of evidence, we found them to possess. Of the Trinity in unity; of the fall and depravity of man; of redemption by the death of Christ; of justification, or the pardon of sin by virtue of the atonement through faith; and of regeneration and sanctification by the agency of the Holy Spirit; of all these they have such ideas as, associated with the effects, authorize the belief that the Spirit of God has written them on their hearts. In their



religious conversation, in their public instructions and exhortations; but especially in their prayers, they use the names of the three persons in the Trinity with peculiar solemnity, offering their petitions to each. '*O! Hom-men-dez-zuk, O! Jesus, O! Suck-ca-sah,*' frequently occur in their prayers. The true import is, O God the Father, O God the Son, O God the Holy Spirit. These titles do not often occur united, but various petitions and thanksgivings are addressed to each.

This may be considered as a digression from the path of narrative, but I thought it too important to be overlooked, and knew not where to introduce it more suitably. To return. While the bishop was employed in visiting and instructing the Indians, I visited, accompanied by brother Finley, a new settlement of whites, about ten miles from the mission establishment, near the western boundary of the reservation. Verily these people were like sheep without a shepherd. About sixty collected to hear the word, and I have seldom preached the Gospel with greater satisfaction to my own soul, in the spacious churches of our most splendid and populous cities. They seemed to be hungry for the bread of life. The old and young appeared to wait on the lips of the speaker with fixed attention, while tears and sighs evinced the interest they felt in the subject. O what a field for the missionary of Jesus. Calls are repeated from the white population of these vast frontiers, as well as from the Indian tribes, to come and help them. Lo! the fields are ripe, and ready for the harvest, but where are the willing labourers? Lord, raise them up, and send them forth into thy harvest. O! that the spirit of Wesley, of Coke, of Asbury, names of precious memory, may remain with us their sons in the Gospel.

Friday was chiefly employed in conversations with the family, and with visitors, and in making necessary preparations for leaving the establishment.

Saturday morning we set out, after an affectionate parting with a family rendered dear to us, not only by the importance of the work in which they are engaged, and their truly laudable zeal in the prosecution of it, but also by the kindness and cordiality with which we were received, and which seemed to increase with our continuance with them.

After spending such a week, every day of which developed new and interesting subjects,—a week in which, for the first time, I became an eye and ear-witness of the power of the Gospel over savage man—in which, for the first time, I heard the praises of *JEHOVAH* from lips which had never pronounced a written language, I shall never think of *Sandusky* without pleasing recollections. Before I close this already protracted communication, I will observe that the talk of the Indians as previously noticed, was taken down as the interpreter gave it,

and as nearly in his words as his imperfect knowledge and use of the English language would admit. The whole talk of *Sumenduwat*, of *Driver*, and of *Two Logs*, is almost verbatim as delivered. After the talk was closed, the two interpreters were invited to a room, and the whole was carefully read over to them, for the purpose of examination, and they pronounced it to be correct. I am however confident, that many valuable ideas and figurative beauties are lost by the translation, especially as the interpreters have but a very imperfect acquaintance with our language. If the whole, or any part of this communication, shall be thought of sufficient importance to appear before the public, it is cheerfully submitted.

J. SOULE." |

To aid in the instruction of the children and youth, the Female Missionary Society in New-York generously made a collection of books for the purpose of establishing a circulating library, and forwarded them, numbered and labelled, to the mission, to the care of Mr. Finley. These were accompanied with the following letter:—

"DEAR SIR,—This being the centenary of the ordination of the Rev. John Wesley, our brethren in England regard it as a jubilee, and intend to celebrate the auspicious time (19th Sept.) as a day of thanksgiving, &c. They also inquire if any of their friends in America are disposed to join them. The Female Missionary Society answer that they do thank the Lord for his distinguished blessings bestowed upon them through this great event, and would unite some useful work with the voice of praise and thanksgiving.

We have therefore collected books to assist in forming a circulating library among the Wyandot Indians, with whom you have so successfully laboured. The affecting accounts we have repeatedly heard respecting their obedience to the faith have very much interested us in their behalf, and we desire they will regard this present as a token of our Christian affection for them.

As some pains have been taken to collect the books, we are aware that some pains and method will be necessary to preserve the collection.

We have sent you copies of some of our circulating library regulations here, which you may adopt or amend, to suit circumstances, &c. We would, however, suggest that you have a large book-case made for the reception of these books, and for any that may be forthcoming; for we are persuaded that from various quarters you will be frequently receiving accessions to your stock. One method will be necessary to adopt at the beginning of your operations,—viz., to have each book with a uniform ticket inside the first cover: we have, there-

fore, for your convenience, printed one thousand, which are forwarded with the books.

Thus, having freely received the Gospel as preached by Mr. Wesley, we are endeavouring to send it westward, and to the ends of the earth.

We pray that you, sir, may long be preserved as a burning and shining light in the world; then, in a good old age, be gathered to your fathers, and so be for ever with the Lord, where may we be so happy as to meet you and all the faithful Wyandots.

By order, (Signed,)  
SUSAN LAMPLIN, *Secretary.*"

The following answer from the converted chiefs will show the manner in which they were received:—

#### INDIANS' ANSWER.

*"Upper Sandusky, O., Jan. 13, 1826.*

To the Female Missionary Society, in New-York:—

SISTERS,—It is with great pleasure that we inform you that the valuable present you made us has arrived safe to hand. We delayed expressing to you our gratitude in consequence of the sickness of our friend and brother, Finley—through whom we intended to make this expression.

We accept of the gift with grateful hearts, and at the same time praise that God who by His Spirit moved your hearts to bestow on us this great favour.

We hope that these books will be the means of directing the minds of our children to that Saviour who died to redeem a fallen and lost world.

We are still striving, through the blessing of God, to build up the Redeemer's kingdom in this once dark part of the earth, and are still endeavouring to have our children educated, and brought to an experimental knowledge of the sublime truths of the Gospel.

Dear Sisters—We live far from each other, and in all probability we shall never have the pleasure of seeing your faces in this land of sorrow and affliction;—but, blessed be God! we hope we shall one day see each other's faces in that kingdom where all shall speak one language, and all shall understand each other.

We avail ourselves of the present opportunity of returning you our grateful acknowledgments for all the favours we have received from your society.

Sisters—We salute you in the bonds of Christian affection."

The annual report for this year, 1826, states that the Wyandots are still marching forward in the road of reli-

gion and civilization. The number of Church members is two hundred and fifty, and the school contains sixty-five scholars.

In consequence of the indisposition of Mr. Finley brought on no doubt by his excessive labours and privations among these people, in the year 1827, he was succeeded by the Rev. James Gilruth.

This year *Between-the-logs* died. In the death of this influential chief, and eloquent defender of the rights of his people, and, after his conversion, of the truth of Christianity, the nation sustained a great loss. He was born, it is said, in the neighbourhood of Lower Sandusky, about the year 1780.\* His father was of the Seneca, and his mother a Wyandot of the *Bear tribe*—from whom he derived his name, *Between-the-logs*, the name which they give to a bear, signifying to *crouch between the logs*, because this animal, under peculiar circumstances, *lies down between logs*; hence the name *Between-the-logs*, a literal translation of the *Bear tribe*, was a distinctive appellation of the tribe to which he belonged, and of which he became a chief.

As he acted a conspicuous part in the nation, and finally became very eminently useful in the cause of Christianity, the following brief account of his life and death will doubtless be acceptable to the reader. When about nine years of age, his father and mother separated, and *Between-the-logs* remained with his father until the death of the latter, when he returned to his mother among the Wyandots. Soon after this he joined the Indian warriors, who were defeated by General Wayne. His prompt obedience to the chief, his enterprising disposition, and the faithful discharge of his duties, called him into public notice, and finally raised him to be a chief of the nation; and the soundness of his judgment, his good memory, and his great powers of eloquence, procured for him the office of chief speaker, and the confidential adviser of the head chief.

When about twenty-five years of age, he was sent to ascertain the doctrines and pretensions of a reputed Seneca prophet, whose imposture he soon detected, and some years after, he went on a similar errand to a noted Shawnee

\* So it is stated in the published account of his life; but it is believed he must have been born somewhat earlier.



prophet, a brother of the famous Tecumseh, with whom he stayed nearly a year; and being fully convinced himself, he was enabled to convince others that their pretensions to the spirit of prophecy were all a deception.

At the commencement of hostilities between this country and Great Britain in 1812, in company with the head chief of the nation, he attended a great council of the northern Indians, collected to deliberate on the question whether they should join the British against the Americans. Here, although powerfully opposed, and even threatened with death if he did not join them, Between-the-logs utterly refused to take up arms against his American brethren, and exerted all his powers to dissuade the Wyandots from involving themselves in this quarrel. Soon after, he and the majority of the warriors belonging to the Wyandots joined the American standard, and accompanied General Harrison in his invasion of Upper Canada. At the conclusion of the war, he settled with his brother at Upper Sandusky, and, like most of the savages, indulged himself in intemperance. In one of his fits of intoxication, he unfortunately murdered his wife; but on coming to himself, the recollection of this horrid deed made such an impression on his mind, that he almost entirely abandoned the use of ardent spirits ever afterward.

In 1817, Between-the-logs had an opportunity of displaying his love of justice in behalf of his nation. The Wyandots being persuaded by intriguing men to sign a treaty for the sale of their lands, contrary to his earnest expostulations, he, in company with some others undertook a journey to Washington on their own responsibility, without consulting any one. When introduced to the secretary of war, the secretary observed to them, that he had received no notice of their coming from any of the government agents. To this Between-the-logs replied with noble freedom, "We got up and came of ourselves—we believed the great road was free to us." He plead the cause of the Indians with such forcible eloquence before the heads of departments at Washington, that they obtained an enlargement of territory, and an increase of their annuities.

Of his having embraced the Gospel, and the aid he rendered to the missionaries to extend its influence among

his people, an account has already been given. His understanding being enlightened by Divine truth, and his heart moved with compassion for the salvation of his countrymen, he exerted all his powers to bring them to the knowledge of the truth; and such was the success of his efforts, that his brethren gave him license, first to exhort, and then to preach. Some of his speeches before the Ohio conference, which he attended several times, did honour equally to his head and heart, and powerfully enlisted the feelings of the conference in behalf of the mission.

In the year 1826, he and Mononcue accompanied Mr. Finley on a visit from Sandusky to New-York, where they attended several meetings, and among others, the anniversary of the Female Missionary Society of New-York. Here Between-the-logs spoke with great fire and animation, relating his own experience of Divine things, and gave a brief narrative of the work of God among his people. Though he addressed the audience through an interpreter who spoke the English language but imperfectly, yet his speech had a powerful effect upon those who heard him. His voice was musical, his gestures graceful, significant, and dignified, and his whole demeanour bespoke a soul full of lofty ideas and full of God. On one occasion, he remarked, that when at home, he had been accustomed to be addressed by his brethren, but that since he had come here, he had heard nothing that he understood, and added, "I wonder if the people understand one another, for I see but little effect produced by what is said." After a few words spoken in reply to this remark by way of explanation and apology, he kneeled down and offered a most fervent prayer to Almighty God. In this journey, as they passed through the country, they visited Philadelphia, Baltimore, and several of the intervening villages, and held meetings, and took up collections for the benefit of the mission. This tended to excite a missionary spirit among the people, and every where Between-the-logs was hailed as a monument of Divine mercy and grace, and as a powerful advocate for the cause of Christianity; and he, together with those who accompanied him, left a most favourable impression behind them of the good effects of the Gospel on the savage mind and heart.

It was very evident to all who beheld him, that he could not long continue an inhabitant of this world. Already the consumption was making fearful inroads upon his constitution, and his continual labours in the Gospel contributed to hasten its progress to its fatal termination. Very soon after his return to his nation he was confined to his bed. Being asked respecting the foundation of his hope, he replied, "It is in the mercy of God in Christ." "I asked him," says Mr. Gilruth, who was at this time the missionary, "of his evidence;" he said, "It is the comfort of the Spirit." "I asked him if he was afraid to die;" he said, "I am not." "Are you resigned to go?" He replied, "I have felt some desires of the world, but they are all gone, and I now feel willing to die or live, as God sees best." The day before he died, he was visited by Mr. Finley, to whom he expressed his unshaken confidence in God, and a firm hope through Jesus Christ, of eternal life. He finally died in peace, leaving his nation to mourn the loss of a chief and a minister of Jesus Christ to whom they felt themselves much indebted for his many exertions, both for their temporal and spiritual prosperity.

Though the nation were deprived of the services of Between-the-logs, there were remaining four native preachers, namely, Mononcue, John Hicks, Squire Grey-Eyes, and Herrehoot. Through their labours, directed and aided by the missionaries, the work of God exerted a salutary influence on the surrounding settlements, so that this year there were about three hundred members of the Church, who were divided into fifteen classes under native leaders, and seventy children in the school. Considerable progress had also been made in agriculture, and in the arts of civil and domestic life. As a safeguard against the temptations to intemperance, ardent spirits were banished from the nation, none being allowed either to sell or purchase them.

Nothing worthy of particular notice has since occurred in regard to this mission, except that it has gradually improved in religious and civil acquirements. It seems, however, that in 1828 and 1829 there was, from some causes not explained, a decrease in the number of Church members, there being returned in 1828, only one hundred and ninety, and in 1829, two hundred and five members.

In 1829, a branch of the mission was extended to a place called Big Spring, about twelve miles from Sandusky, where a house was erected for Divine worship, and for the accommodation of a native school.

In 1830, fifty probationers were added to the Church, making the whole number of native converts, after deducting for deaths and expulsions, two hundred and twenty-three. Several of the members had died triumphantly in the Lord, thus leaving a bright testimony of the power and efficacy of Divine grace to soften the rigours of death.

In 1831, a branch of this mission was extended to the river Huron, in the Michigan territory, where an awakening has taken place among a few families of the Wyandots and Shawnees. They were visited monthly by native exhorters from Sandusky, and ten joined the Church. A tract of country attached to the Sandusky circuit was connected with the mission this year, and an additional missionary appointed to assist in filling the appointments. In this part of the mission, there are twenty-one regular preaching places; seven classes have been formed, including one hundred and twenty-five white Church members. These, added to the native converts, make the whole number of Church members to be three hundred and sixty-three, and the school consists of forty children.

From information recently received from this mission, by the Rev. Russel Bigelow, it appears that the Wyandots have become somewhat unsettled, in consequence of a proposition made to them to remove west of the Mississippi, so that the progress of improvement is nearly stopped. Six of their principal men, namely, William Walker, Charles Garrett, Silas Armstrong, John Gould, James Washington, and Andrew Battust, have been despatched on an exploring tour to the west, and a treaty has already been concluded with the nation, that if the report of the aforesaid deputation should be favourable, they are to abandon their present possessions, and remove beyond the Mississippi, and once more plunge into the wilderness. But if this should be their final decision, their spiritual teachers will go with them, and endeavour to preserve them in the faith of Christ in their new habitation. What a mysterious Providence seems to hang over these ancient lords of the American continent!



But whatever may be their future destiny, such has been the commencement and progress of this aboriginal mission, as must for ever silence the cavils of those who say that the natives of our forests cannot be reclaimed from their Heathenish state; and also demonstrates that the most effectual way to bring them over to a state of civilization is first to introduce them to the blessings of Christianity.

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## II. THE ASBURY MISSION, AMONG THE CREEK INDIANS.

THIS mission was undertaken by the South Carolina conference in 1822, and the Rev. William Capers was charged with its important interests. The Creek Indians, consisting of about 24,000, inhabited a tract of country lying within the chartered limits of the states of Georgia and Alabama, many of whom were opulent citizens and partially civilized; but greatly sunk into vicious habits. Among the leaders of this nation was the celebrated M'Intosh, a half breed, an intrepid warrior, but who finally fell a victim to his nation's vengeance for attempting to alienate their lands to the state of Georgia, contrary to the wishes of a majority of the nation.

By the appointment of Bishop M'Kendree, the Rev. William Capers undertook a tour through the state of Georgia, to ascertain the feelings and views of the citizens, and especially those who were friendly to religion, toward the establishment of a mission among the Creek Indians. He met generally with a very favourable reception, preached in the most populous towns and villages, and made collections for the benefit of the intended mission.

In the month of August, 1822, Mr. Capers, in company with Col. Richard A. Blount, a pious member of the Church, arrived at the Creek agency, on Flint river. Not finding the Indian agent at home, they hastened forward, and on September 4, arrived at Coweta. I think it best to give the following account of this visit, of the incidents which occurred, and of its success, in the words of Mr. Capers himself:—

“We were now in Coweta; and here, I first beheld nature in her naked naughtiness. On riding down to the ferry (for the principal part of the town lies on the east side the river)

just at the opposite landing place, we beheld a woman, boys and girls, swimming together. On the side we were, a girl just grown, was swimming. She seemed to notice our surprise; and amused herself with pouncing the water and swimming most dexterously. She took no care to avoid us, but with a simple, unconscious look, continued near the flat. It was indeed modest to remain in the water—(seeing she was already there;) but the flat had scarcely gained the middle of the river (which at this place is not more than one hundred yards over,) when a woman who had been sitting on the shore, stripped herself naked and joined her young companion: and soon after, she, on the opposite side, with almost equal modesty, rose out of the water and went up to land!

We now learned that the work of the Indians, for the day, was concluded; and that the afternoon would be passed in a grand ball play. As we passed slowly on to the square, we were overtaken by a company of men well dressed and painted, going on to the play. (The players, I afterward found, were generally painted, each according to his own fancy, but usually, with only a few blotches of black or red on the forehead and cheeks.) It was rude that I did not suppress curiosity upon my first seeing painted Indians; and one of them, whose face more than all the rest, had been rendered horribly red, and black, and white, reproved my impolite attention by a grin.

We reached the square. M'Intosh was soon informed of our arrival. I gave him some letters, and was told he would see me on to-morrow morning.

There now arrived a company of players, who upon coming up to the square, raised a yell and ran furiously round, whooping and yelling with short, exact pauses as they ran—every individual changing his voice, and pausing, simultaneously. I confess I felt, what might be called, a fine effect. Waugh, waugh, waugh, distinctly hallooed by a hundred loud voices, every one breathing a like sound at the same breath, and pausing between the repetition just long enough for the full play of the lungs upon the sound that should follow; and the deep full sound of waugh, suddenly, but with the nicest precision, lifted into a most piercing yell—and this, in turn, changed for a softer note—and then all alternated, produced a pleasurable amazement. I could not but observe how well adapted were the arrangement of the sounds, and the time they were uttered in, to enable the loudest effort of the voice with the least fatigue.

This exercise was called a challenge; and I suppose those who performed it were to act together in the play. They had reduced their dress to a single piece of blue or red woollen cloth, thirty or forty inches long and eight wide, passing closely under the body, and supported by a strong string about the

waist—the ends falling over the string, and forming a flap, before and behind. These flaps were narrowed down to four inches width, or tapered to a point, and bound with green, or red, or yellow ferretting, according to the taste and ability of the wearer. It is the only garment that modesty obliges an Indian to wear. Fastened under the string that supports this nameless covering, from the bottom of the back, rising upward to the shoulder blade, the more highly ornamented players wore a tail of the tiger, or fox, or wolf, or furs twisted together, so as to resemble this: and sometimes a single feather, or a mop of them, taken from the goose, or cock, or owl, substituted a plume. These, with wide woollen garters, ear-rings, and a little paint or soot blotched upon the face, dressed them to their highest wishes.

But more remarkable than even their undress or their music, was the wonderful manner of their running round a small tree, during the challenge. Huddled together within a diameter of thirty or forty feet, every individual was in rapid motion, without contracting or extending the circle; and with such regularity, that those nearest the centre never jostled each other. Their regularity was like the wheeling of a platoon; and the swiftness of their motion, like a wheel upon its axle.

The challenge over, they went off separately; and we soon after followed to the place of their amusement. It was a level, but not very open, piece of mixed woods, about three hundred yards distant from the square. We were quite in time to observe all the preparation for the play. Two small saplings, at their base four feet apart, and inclined outward at top, were stuck into the earth at either end the ball ground: a distance of one hundred and fifty yards. Just beyond, at the nearer pair of poles, a company of players were irregularly tossing and catching a ball with their sticks; and nearer us, the women and children were squatted about listlessly waiting the play. A number of Indians (and the number constantly increasing) were lounging all about us. Here was Tustunnuggee Hopoi (the little prince) and M'Intosh. The one, sitting on the bare ground, with his back supported against a tree; the other, lying at full length, undistinguished among the herd of loiterers. I was surprised to observe them neither better dressed nor more attended than the rest. Hopoi's countenance was more in character than his apparel: but M'Intosh, with a shrewder look, that would seem to hide himself, discovered nothing of the chief about him.

Here and there I could observe one proposing a wager. A pair of bells, tobacco, and some money were exposed for betting; but bets were not frequent.

The hurried action of the increased company of players, apprized us that the play would soon commence. Now the

opposite company of players were discovered beyond the farther pair of poles. A well dressed Indian, mounted on a good poney, galloped hastily along the ground, from party to party, as if to arrange for their coming together. Immediately, those I had first observed, huddled themselves for the challenge. This was begun a little beyond, and to the left of the poles, and continued as at the square; only that the group maintained a direction toward the poles, at the same time with their swift vertical running. When opposite the poles, their opponents exhibited the same manœuvre; and then, with the wildest gesticulation, and great clamour, both parties ran together.

Lovett had placed himself midway between the poles, and served as the pivot on which the whole seemed to turn for five minutes; while their whoops and yells (measured and alternated as before, but with redoubled violence,) roused the whole concourse of spectators to their feet. A pause ensued. The equal number of the parties was ascertained, by their laying down in opposite rows their ball sticks. These resemble a battle door; only that the hooped end of the stick is not so broad, and instead of being overlaid with parchment, has only a few slack strings drawn across the hoop, close enough to retain the ball, and not so slack as to entangle it. There were one hundred and fifty pair of sticks; and these ascertained to be equally divided—seventy-five players being on either side.

The parties having been found equal, each took up their sticks, and placed themselves promiscuously about the ground: the greater number standing near the centre. Every countenance was expressive of eager expectation, until the ball was tossed up, and the play began. Either party strove against the other to throw the ball between an opposite pair of poles: for which purpose the sticks only were to be used. Their dexterity in this, and their adroitness in foiling each other, were indeed surprising. As soon as either party had succeeded to throw the ball between the poles, another was tossed up from the centre of the ground; and their violent exercise, without the slightest intermission, was continued nearly three hours.

Either party had gained the ball seventeen times, when the dusk of evening concluded their unfinished game. M'Intosh signified to them they should desist; and placed himself for their rallying point: round whom their shouts and yells were bel-  
lowed forth with more breath than ever, and they all dispersed.

It would be difficult to tell the feelings under which my mind laboured through the scenes of this day. I hope I never have been insensible to the moral condition of the Heathen; and since my appointment as the conference missionary, it has employed my thoughts and my care far more than formerly.

I had read something, and imagined more; but the scene was laid at too great a distance. I had not supposed that so close



at the door of civilized man—just beyond sight of the Bible, and the sound of our sacred services—there could exist so gross a state of human degradation. The evidence of my own senses in the sudden, shameful scene at the river, amazed and dejected me: and now, that for four long hours together, I had witnessed the whole parade of whooping and yelling, of paint and nakedness, I had scarcely any spirit left.

But along with all this, I was full of anxiety for the issue of my visit. The letters I had given M'Intosh were brief and indistinct: he had only received them and sent me word he would answer me to-morrow. Farther than this, not the least notice had been taken of us; and indeed, no one seemed to care for any thing but the play.

Observing M'Intosh hastily leaving the ground, I requested Mr. Doyle to obtain for me a short interview with him. I wished to inform him more fully of the object of my visit; or at least, to acquaint him that I had other letters and papers directed to him and all the chiefs; but he only replied, he could not then attend to business, but would see me in the morning. Mr. Doyle (who has appeared quite ready to serve us) recommended the house of Noble Kennard, one of the head men at Coweta; and hither in company with Mr. Crowell (whose kind attention has my thanks) we have come to pass the night. Kennard is brother-in-law to M'Intosh; and distinguished himself in the late war.

On our arrival at Kennard's, we were surprised to see a table neatly laid with a clean cloth, plates, knives and forks, cups and saucers, &c. After the occurrences of the day, to have met a group of men squatted around a trencher and lapping up their sofka with their tongues, had been less surprising. M'Intosh and Lovett were before us, and at supper. We waited—the plates were changed—the table replenished with boiled and baked bread, dried beef, pork, and coffee, and we supped heartily. But in the mean time our chiefs disappeared. We walked out, hoping to fall again in their way, if perchance a seeming accident might induce a conversation, which, for fear of some counter influence, I was anxious not to postpone. We met them both; but could converse only with Lovett. He was quite open, and unhesitatingly approved our object. To him I related what I would have said to M'Intosh; and encouraged by his answers, we retired to rest. A large chest served me for a bedstead, and my blanket was my bed; but my mind had calmed away from its troubled labour—I had peace and comfort—and slept sweetly.

September 5.—Upon leaving my bed-room, (which was dirty and ill-savoured enough to induce an early exit,) I was pleased to see a happier instance of humanity, than had been exhibited at the ball play:—A young woman with the very looks of a

mother and a wife, was holding an infant on her bosom, while her husband, as he lay by her side, half raised upon one elbow, with eager tenderness fondled the child, and smiled upon the mother. At once I thought of home; and at once I felt, the Indian is my brother.

The house of Kennard requires only to be clean to render it comfortable. Two rooms of equal size, separated by a wide passage, with piazzas on either side, might be pleasant enough; but the rooms are given up to litter and lumber, while their proper inhabitants eat and sleep and live in the passage and the piazzas only.

At seven o'clock, M'Intosh, with Lovett as his interpreter, waited on me. I suppose the use of interpreters in treaties with the Indians has been mistaken by them as essential to the etiquette of a treaty, or as giving consequence to the person who speaks; or was it from a sense of national pride that M'Intosh (who can speak English) would converse with me on the business of my visit only in the Indian language? Through Lovett, he introduced our conversation, by saying, he had come as he promised, and waited to hear what I might wish to communicate. I replied, that I came only on the errand of charity, as the agent of the Church; and under the patronage of government. The government wished to better the condition of the Indians, by having their children instructed; and the Churches felt it their sacred duty to go forward in this good work. We sought not their lands; nor desired their money; but we wished to do them good. That for eight months I had been employed in preaching, and making collections to defray the expense of a school; and was ready to introduce one among them. That to assure him and all the chiefs of my good intentions, and the benevolence of the Church for whom I act, I had letters from Governor Clark, and from Generals Meriweather, M'Intosh and Mitchell, of Georgia—all which, Col. Blount would read to him. And that I also had a letter from the secretary of war, to their agent. And finally, that I had committed to writing, under my own hand and seal, the substance of what I had to propose to the chiefs; and that those gentlemen were my reference in this instrument. He wished to hear the letters read, and the paper that contained my *'talk'* to the chiefs; but at the same time informed me that neither he, nor the chiefs then at Coweta could conclude any thing on the business, but must wait a general council of all the chiefs of the nation—without which, and the consent of the agent, no white man could be permitted to live among them. Col. Blount read the letters with great distinctness, and the chiefs appeared much interested. After he had expressed his entire approbation of the letters, the colonel read the following instrument:—

*Coweta, September 4, 1821.*

To Tustunnuggee Opoi, Tustunnuggee Thlucco, General M'Intosh, and all the Chiefs of the Creek Nation.

The bishops and South Carolina conference of the Methodist Episcopal Church have sent William Capers, their son, to talk with their red brothers of the Creek Nation, and to say to them, that if it shall please their red brothers, they will send one or two good white men who shall sit down among their red brothers, and teach their children to read and write; and teach them other good things.

And William Capers farther says,—his fathers are all good men who worship God and serve Him, and try to do good to all men, as the good book, the Bible, teaches them. Our great father, the president, knows them, and they talk to him; and all our great men in Georgia and South Carolina know them, and they talk to them. General John M'Intosh, and General Meriweather, and General Mitchell, know them; and know William Capers; and have written to their red brothers that he is a good man, and to take his talk. And the secretary of war at Washington has written to the agent to tell him that he knows William Capers and his fathers, the bishops; and that he, and our great father, the president, are well pleased that William Capers should come to do the red people good. But the agent has gone to Alabama, so that William Capers cannot now see him: but he will be well pleased with all that William Capers may do, because he has the letter from Washington; and at the 'Big Talk,' the agent told his red brothers of these things.

But that his red brothers may know and be satisfied that his fathers and himself only wish to do them good, William Capers, in the name of his fathers and for himself and his brethren, promises and agrees:—

1st. That he will come back to his red brothers, and bring with him one or two of his brethren, whom he will leave among his red brothers to teach their children—only William Capers must choose the place for a school.

2d. If the red people wish it, William Capers will have a shop or shops at the school; and his brethren shall teach some of the boys to make axes, and such other things as are useful, as well as teach them to read and write.

3d. Neither William Capers, nor his fathers, nor brethren, nor any other person, shall have pay for any thing done by us. Only when an axe, or a hoe, or other things made of iron or steel shall have been made, the price of the iron or steel shall be paid; but the labour of making them shall cost nothing.

4th. Neither William Capers, nor his brethren, nor any other person for them, shall claim land, nor any other thing that now belongs to the red people. Only their red brothers shall allow them the use of so much ground as may be necessary to raise

bread and vegetables for themselves, and the children with them ; and shall also allow them to have and to keep such stock of any kind as may be sufficient for their use ; and shall allow them to build and to occupy convenient houses.

5th. Every red man who has children shall be left altogether free, to send his children to school, or not to send them, as he may please ; but when children are sent to school, they must be under the control of the teacher.

Done at Coweta, on the date above, in the name and on behalf of the bishops and South Carolina conference of the Methodist Episcopal Church.

WILLIAM CAPERS. {L.S.}

M'Intosh now signified his approbation of our object ; and appeared pleased with the conditions of its accomplishment. He proposed that the papers should be confided to Lovett until the council ; which he assured me should be held as soon as possible after the agent's return.

Here, for the present, was an end of my negotiation. I wished an interview with Tustunnuggee Opoi ; but as he could not understand English, and Hamley, the government's interpreter, was absent at Pensacola, I feared to risk the interpretation of my letters. I therefore delivered them to Lovett—choosing to confide in such an account of them as Opoi might obtain through him.

It augured well that after our conversation M'Intosh relaxed his countenance, and behaved with what I took to be his best politeness. Nor was it unfriendly that Lovett in his presence commended our object, and said that we might rest assured of the approbation of all the chiefs. This, the characteristic caution of an Indian would have suppressed, had he not been sure he spoke the mind of M'Intosh. But above all, Kennard encouraged and delighted me. My talk with M'Intosh had been held near the sick man's bed, and he had not been an inattentive hearer. Until after this, he spoke no English, nor did I suppose he understood me ; but as I offered one of his children a disme, he asked, 'Is that little girl big enough to go to school ?' I replied she was : he eagerly rejoined, 'I have seven of them ; and when you come back and begin your school, I will send four.' This—so unsolicited, and spoken with the most honest looks—quite transported me. I asked the name of the child,—and of all his family—whom he called up one by one, from the eldest to the youngest. He seemed pleased that I wrote down their names, and then pronounced them distinctly, from what I had written. 'You will know them,' said he, 'when you come again.'

M'Intosh and Lovett had taken leave of us, and I entered into a free conversation with Kennard, to whom I asserted our



motives, explained our object and the means of its accomplishment—and particularly dwelt upon the advantages that must result to the Indians, from the charity of the Churches; whom I represented as composed of all those benevolent white men, who love and obey the doctrines of the Bible. The poor man was all attention, and gave me frequent expressions of his confidence and regard. Before I left him he gave me a brief account of General Jackson's descent upon the Seminoles. The disposition of the army he described thus: 'In the middle, General Jackson; on the right, M'Intosh; on the left, me.' A conscious pride sparkled in his eye as he emphatically announced his former command. I did not omit to improve this circumstance, by observing, that they who in times of war fought together, should love each other in peace: and that if the Churches were known to his people, they would confide in their brotherly kindness, even more heartily than in the courage and skill of our army.—May God preserve the life of this man, who has first offered his children to receive Christian instruction! May not his sun go down before he shall have seen the light of the Sun of righteousness, and felt the blessings of a Gospel day!

It is with great reluctance that having done this little toward instituting a mission, I return without doing more; but under existing circumstances I know not that more can be done. The absence of the agent renders the assembling of the chiefs impracticable; and might give a doubtful character to any farther efforts I would make.

M'Intosh, Kennard and Lovett have the whole matter. Through them it may work without suspicion. They all look to the agent, and I must. But can it be that men, so intelligent as these, may have mistaken me? At least not Kennard:—and he is himself as honest as he believes me to be. But I will rest in *Him* who is above all; and look to the origin of the Gospel for its introduction here.

Sept. 6. At Mr. Porter's.

Yesterday at one o'clock, we left Kennard's. The river exhibited a similar scene, but not quite so blushing, as on the day before. Children of two or three years old were in the water; and some of five or six years were swimming. I pointed to one of the smallest, and was told she could swim; but whether she could or not, she would not be enticed to attempt it. I could not see twenty fine looking children wallowing in the sand and plunging into the water, without an ardent desire to give them a better employment. Shall they grow up as though they were to associate with swine and toads, and can we selfishly enjoy our better life, and be guiltless? 'Many shall come from the east and west, and shall sit down with Abraham and Isaac and Jacob in the kingdom of heaven, but the

children of the kingdom shall be cast out !'—I charge myself never to forget the strong feelings that now possess me. Who can tell how large is the mercy of God for those who transgress without the law ! Who can tell by how strict a justice those shall be judged, who, with the law, love not their neighbour ? If our not having fed the hungry shall drive us 'away into everlasting punishment,' is God more careful for the body than for the soul of man, that we may suffer them 'to perish for lack of knowledge,' and yet hope to be saved ? We cannot evade our duty by the vain inquiry, 'Who is my neighbour ?' The most imbruted Indian might exclaim against us, 'Have we not all one Father—hath not one God created us ?' 'Is a candle brought to be put under a bushel or under a bed, and not to be set on a candlestick ?' How far have we Christians yet caused that light to shine, which the God and Saviour of all men hath committed to us ?—Most merciful God, forgive us, and bless some means to awaken our consciences, and inflame our zeal ! We are feebly doing something—O help us, that with all our might we may do all we can."

As the agent, Col. Crowell, had not yet returned, and a general council of the nation could not be held without him, Mr. Capers returned to his family in Augusta, after having agreed to meet the council in November. Accordingly on the 5th of November the council convened, and Mr. Capers explained to them his objects, which were favourably received, and after adding another article to the terms of agreement as above expressed, they were promptly executed in due form. The following is Mr. Capers' own account of the conclusion of this business :—

"Nov. 7. We reached the square some time before the chiefs were ready for business ; and witnessed the ceremony of the black drink. Every morning during the council, many gallons of a decoction of parched Cassina (or Eupon) leaves are prepared in the centre of the square. The parched leaves are boiled in a large earthen pot—the liquor when almost black is dipped away, and put to cool in a capacious earthen kettle—and when cool is poured into several gourds by a small hole cut in the side of each ; and these are carried first to the principal chiefs, and afterward to all present. As soon as the chief has put his lips to the mouth of the gourd, the bearer of it, holding a full breath, begins a monotony very like the note of a species of frog. This is continued as long as possible without respiration—is repeated on a higher key—and then he receives the gourd from the chief, who had been all the while drinking, or pretending to drink. On presenting the gourd afterward, a sharp can gives the welcome. This is never omitted just as

one begins to drink, and none drink without spitting or puking when they have done. But whether so gorged that they can hold no more, or made sick by some quality in the tea, they drink and puke with equal readiness—perhaps with equal ease. No contortion of the face—no retching is observable—they seem to drink to puke, and puke to drink again. It is true, that they perform the whole ceremony of drinking and puking without moving from their seats; and on the same seats they hold their council.

I was glad to engage them in a better work; and glad to introduce that business immediately after the black drink; rather than upon another negro discussion. With less stomach they had more good humour.

The agent proposed my object, and expressed his confidence in my character. I said but little, and proceeded to read, and Mr. Hambly to interpret the proposals I had written on the 5th inst. At this moment, a gentleman from Pensacola, (Mr. Han-nath,) who had just ascertained my errand, came forward and requested the interpreter to assure the Big Warrior upon his friendship, that the person and the object before them were both good. That he himself would vouch for our good intentions and good conduct; and if necessary would come up into the nation to serve us.

After the reading of the proposals, I requested through the interpreter to be interrogated freely upon any points on which the chiefs might wish to be informed; and begged he would inform me of any difficulty or doubt agitated among them—even though they should not make it a question. I was asked how much land we might want? Who would cultivate it? Whether we would have slaves? How many cows might be necessary to us? How many houses we would build; of what dimensions? Who would build the houses? And such other questions as evinced that without exception to our object, they wished to be satisfied that we were not seeking our own aggrandizement; neither by rendering their children profitable to us, nor by introducing a foreign interest to be improved there. These interrogatories were for the most part put to me by the Big Warrior, who, to say the least of him, acted as president, and deserved to be so. I always answered promptly and without embarrassment; and they appeared satisfied with my answers.

It was proposed to specify a sufficient quantity of ground to be cultivated within the first year; and to fix upon a ratio which should enlarge the plantation as the school might increase. To this I gladly consented; and we agreed to determine the number of our cows upon the same principle.

The Big Warrior then directed the interpreter to acquaint me that all I had said was good, and that the Indians would

gladly be served on the terms consented to. He requested a school at Tuccabatchie; and apologized for having refused the application made by the missionaries who formerly visited them, because of the quantity of land they required, and the work they expected from the children, which he said had much alarmed the Indians. It is to be regretted that those benevolent gentlemen were not apprized of the peculiar jealousy of this nation.

I now left the council, and after offering my thanks to Mr. Hannath for his generous, unlooked-for aid, returned to Porter's.

Nov. 8. It was nearly eleven o'clock this morning before our council were ready for business. We waited for M'Intosh and Lovett. The former did not attend. On the arrival of Lovett, the articles of agreement were interpreted, and the Big Warrior suggested and I consented to the following postscript:—

It is farther agreed between the above parties, that whensoever either of the above named schools, or any teacher of said schools shall have become offensive to the nation, such school or teacher of a school, shall be withdrawn from the nation.

The articles were then promptly executed; and I left 'the square.' Brother Hill will board with Lovett; and I immediately set out for Augusta. At that place I must preach and obtain a collection on the 18th inst.; procure supplies; and then, returning through Milledgeville and Clinton, employ workmen to put up our houses.

Sabbath, Nov. 11. Camp-meeting, Jones county, Georgia.

What a transition from the Indian council to a camp-meeting! 'How goodly are thy tents, O Jacob, and thy tabernacles, O Israel!'

It was night, and I had lost my way, but my mind was intent upon the meeting. I was hasting to forget the vulgar scenes of savage life, in the solemn sacred services of our Immanuel. I was prepared to admire the illuminated ground—the multitude of worshippers—the order of the encampment, when at eight o'clock last evening I reached this happy place. 'Blessed is the nation whose God is the Lord!' Blessed be God who hath made us such a nation! Here are they who love and serve the Saviour. Here the hard heart is broken, and the penitent rejoice! The Church exults in Christ—Christ owns the Church. I too will rejoice in this great mercy. When shall all flesh see the salvation of God! When shall the now imbruted Indian 'call Jesus Lord, by the Holy Ghost?' Christians, by all the blessings you enjoy, charge yourselves to pray and care for these."

Having thus prepared the way for the establishment of a Christian mission among these long neglected people, the Rev. Isaac Hill was appointed to take charge of it, and



Mr. Capers returned home. He was, however, designated as the superintendent of the Asbury mission.

Notwithstanding this favourable commencement, difficulties of a very formidable character soon arose in the way of prosecuting this benevolent work. The Big Warrior manifested a determined opposition to having the Gospel preached to the adult Indians, and his influence being quite extensive, the majority of them evinced no little reluctance to be either instructed themselves or to have their children put to school. Under these discouraging circumstances, Mr. Capers thought it prudent to call the mission committee of the conference, to deliberate on the expediency of continuing the mission. The result of this deliberation was, to use all prudent means to accomplish their benevolent objects, leaving the event to God. The following extract of a letter from Mr. Smith will show that notwithstanding the opposition they met with, they had succeeded in opening a school:—

“To-day I opened a school in the house in which I live, the school house not being yet finished. I am not able to describe the feelings with which I commenced this school, consisting of twelve children. I trust that I feel grateful to that Being whose goodness has preserved me from childhood, and placed me, at so late a period of my life, as a teacher of Indian youth! In the years 1782 and 1783, I kept a small school in the state of Virginia. While in this employment, it *pleased God to reveal His Son in me*, and, as I humbly trust, to call me to preach His Gospel. After having devoted my life from that time to this in His service, by the mysterious Providence of God, I am now employed by the Church to instruct Indian youth in the knowledge of letters, and I hope also in the knowledge of the true God. I am now in the evening of life, and therefore cannot hope to do much more in this world for the souls of men; but what little strength I have shall be cheerfully devoted to Him who gives it.” Bishop M’Kendree remarked that the appointment of Mr. Smith to this mission was preceded by much prayer; and surely nothing short of a single desire to promote the glory of God in the salvation of the Heathen could have prompted him, in the decline of life, to embark in such a hazardous enterprise: the manner in which he conducted himself amidst so many

conflicting interests as arose from the cautious jealousy of the Indians on the one hand, and the intrigues and cupidity of mercenary white men on the other, shows the wisdom of the choice in selecting Mr. Smith for this station.

Through the prudent management and persevering industry of Mr. Smith and his pious consort, the school prospered, the children manifesting a disposition and a capacity to learn. Mr. Capers, in a letter dated Sept. 27, 1823, says, "I am now but just returned from Asbury. I would have liked you to witness my arrival there. As soon as I was seen, the hills resounded with 'Mr. Capers is come, Mr. Capers is come,' and presently I was surrounded with a crowd of eager, affectionate, rejoicing children. They sing sweetly with us in our family devotions; and behave on all religious occasions with a decorum I never saw equalled among children at home. Indeed, both for their easy subordination and careful attention to our instructions—the quietness of their temper—their respectful and affectionate behaviour toward us—and the progress of many of them in learning, they would excel on comparison with any school I ever knew. One of our boys within three months, from his letters, has learned to read in the Testament. It will not surprise you to hear that the hearts of these children gently open to the truths of religion. On Sabbath I baptized Mr. Martin, (hired to manage our little farm,) and administered the Lord's Supper. While in that moral desert we were thus solitarily employed, our children bathed in tears, bowed at their seats, and sobbing out their prayers, gave a heart-cheering earnest of what shall be."

Notwithstanding these favourable beginnings, this mission was destined to undergo a sad reversion. At the time the articles of agreement were executed it was understood by the missionaries that they were to have the privilege of preaching the Gospel freely to the people. It soon appeared, however, that there was a determined opposition in the minds of the chiefs of the nation to having the Gospel preached to the adult Indians: and the Big Warrior, encouraged, as was fully believed, by the United States' agent, utterly forbid the missionaries to preach to the Indians. After many fruitless efforts to have this

prohibition removed out of the way, it was finally concluded to memorialize the government of the United States on the subject, which was accordingly done. The causes which led to these disastrous results will best be seen by the following extract from the report of the mission committee of the South Carolina conference, submitted Feb. 26, 1823 :—

“The missionary committee report to the conference the progress of their mission among the Creek Indians for the last twelve months.

In this report, your committee regret to mention some unpleasant incidents. The ‘*strong man armed*’ cannot be dispossessed and spoiled without a struggle. But although we have not been so happy as to escape opposition, and are not yet able to rejoice in a perfect prosperity, we trust that all the circumstances of the mission considered together will be regarded to urge your ‘*patient continuance in well doing,*’ rather than to discourage you from ‘*striving against sin.*’ Your committee honestly assure you, that they entertain no doubt of complete success at no distant time.

Immediately after your last meeting, brother Hamil, who was associated with brother Smith, in the mission, went out to Asbury, and, until brother Smith should arrive there, was put in charge of the mission. He found the buildings to be by no means so advanced as we had expected. Some time previous to brother Hill’s leaving the mission place, to attend the conference a year ago, several of the workmen were dismissed; and those who were continued at work up to the time of his departure, were, with one or two exceptions, very slothful. On brother Hill’s leaving Asbury, and until brother Hamil’s arrival there, (a period of one month,) almost nothing was done; and afterward, the superintendent thought proper not to employ many hands; the experience of the first two months had proved that they could not be governed, and that they would mutually hinder each other. In these circumstances our work could not progress rapidly, but under brother Hamil’s industrious oversight, the dwelling house was made tenantable on the 4th of May, the day of brother Smith’s arrival there.

We now were soon called to encounter difficulties much more serious and severe than the worrying sloth of workmen, and all the temporal perplexities of so heavy an establishment could be. Our religious privileges were threatened, and the utmost care and ability of the superintendent could not secure to the missionaries liberty to assemble and preach to the many blacks, and a few whites and Indians, who desired the benefit of public preaching.

Immediately after the appointment of the missionaries at the

last conference, the superintendent unreservedly disclosed to them what were his views, as to the most prudent, and, probably, successful course to be pursued in reference to this subject. At the beginning, he went to the Indians in the character of a *minister*, sent to them by *bishops* and a *conference of ministers*. Prior to any conversation with them on the subject of his mission, he preached before several of their people at the house of a white man in their nation. And after his agreement with them, when he first pitched a tent among them, he daily observed the usual morning and evening devotions, and on the Sabbath day he preached to the workmen. He would have the resident missionaries, also, never to lose sight of the great religious object of the mission, and desired that they should on no account relinquish, nor seem to put off, their ministerial character. But at the same time, he suggested their probable neighbourhood to those '*who choose darkness rather than light,*' and who, to avoid being reproved by it, might secretly prejudice the Indians, and so frustrate our pious purposes. On this account, it was his advice, that, until the missionaries should have acquired some consideration with the Indians, and could cause themselves to be understood by them, they should be as cautious in exercising the functions of the ministry as might consist with the maintaining of their proper character.

Previous to brother Smith's arrival at Asbury, brother Hamil, under the impression of this advice, seconded by his own observations at the place, thought proper to preach once or twice only, and without giving much publicity to his appointments. This course brother Smith seems to have regarded as savouring too much of worldly prudence, or at best, as falling below the standard of apostolical zeal and courage. In the evening of life, he could not contemplate the scene about him, so inviting of his labours, and content himself with tardy preparation for a future time. His grey hairs, but more his fervent charity, prompted him to an expedient, which, if it was not so safe, yet should rather be admired for its piety than censured for want of success. He applied to Little Prince to know whether or not the having public worship at the mission house every Sabbath day would offend him or his nation, and on being assured that it would be inoffensive, he publicly announced that there would be preaching, and for several successive Sabbaths did preach to considerable congregations.

Perhaps, in this instance, our excellent brother misplaced the point of danger. He felt himself safe in the permission of Little Prince, whereas it was always believed that the Indians themselves would not object against our preaching, unless at the instigation of others. But it must be allowed to have been no unreasonable expectation, that the positive permission of



the first chief of the nation would intimidate any who might choose to oppose, or, at least, would oblige a candid hearing, before an attempt against us should be allowed to interfere with our privileges. It may also be considered, that, up to this time, nothing had occurred to mark any individual as an enemy to the mission; and it was yet to be proved whether the cautious advice of the superintendent was founded on a sound discretion, or whether it did not rather proceed from a too suspicious anxiety.

Late in the month of May, and very soon after the superintendent had been informed of the course then pursued at Asbury, he was told, by a very responsible gentleman, that, in a recent conversation with a certain individual of great influence over the Indians, it had been gravely asserted, that '*a special agreement existed between the Indians and us against preaching in their nation.*' The superintendent was now on his way to Asbury. On arriving there, he was careful to know whether the invention of '*a special agreement*' had yet been communicated to the Indians; whether they were offended at our public preaching; and whether or not some decisive measures could be taken to secure the mission against the designs which he now apprehended this influential and so knowing person might cherish to its injury.

That the Indians were not yet informed of '*a special agreement against preaching*' was probable, from the fact that its author had been for several months absent from the nation: but it was more certainly ascertained, by the increased friendliness that was manifested, both to the superintendent and the resident missionaries, by the Indians generally, and their principal chiefs in particular. In the mean time, the number of blacks who attended preaching; the affecting interest which they generally took in the sacred service; and there being several of them already awakened, and in deep concern for the salvation of their souls, rendered it impossible to retrace our steps, unless upon absolute necessity.

In this state of things, the only alternative was to persevere in our religious services, as though no evil were apprehended, or to apply to the national council for an explicit declaration of our rights, under the name of contradicting their reported aversion to our preaching. To the former of these the superintendent might have been inclined, but for the following reasons:—

Although the most inquisitive watchfulness could detect no intimation against us among the Indians, the individual just alluded to had been only one day in the neighbourhood before it was said that he intended to put a stop to our preaching; and on the next day the superintendent obtained unquestionable evidence of his having bitterly and profanely sworn, that, either

preaching should be discontinued, or the missionaries driven out of the nation. As it could not be supposed that this man (however lost to Christianity,) had no sense of character; or that, along with his contempt of religion and the principles of free government, he could mistake the colour of his own skin—it was concluded that he would not proceed openly to execute his threat, although he might secretly urge the Indians to do so. To prevent this, nothing appeared more likely than the contemplated declaration: and that such a declaration might be expected was inferable, not only from the general good disposition of the Indians, and the explicit permission of Little Prince, but also from the Big Warrior's unqualified approbation of the missionaries and all their proceedings, in a free conversation with the superintendent, only the evening before the subject was mentioned to the council. This last circumstance quieted all apprehension. It was confidently believed that our swearing adversary had been too busy with other matters during the three or four days of his presence in the neighbourhood, to instil the poison of his prejudice, or else, that he chose to postpone it until the superintendent should be absent from the mission.

Assured of the good will of the chiefs, and regarding it impossible that a white man, of some pretension to character, should openly, and without a cloak, blaspheme religion, and oppose us in the right of the most reasonable and highest prized liberty of freemen, the superintendent appeared before the council; and after a satisfactory conversation relative to the mission in general, he suggested the desired declaration. But how sadly was he disappointed! Nothing could countervail the cruel rancour of a settled infidelity. He was interrupted, and could not obtain an interpretation to the council, until after a sharp dispute, in which he was told to his teeth, that preaching would breed confusion and insubordination! And was told this, with a voice, and countenance, and gestures, that put all argument to rest. Upon this, the Big Warrior objected against our preaching; and after a fruitless effort to reason the chief into a better mind, the superintendent withdrew his proposal. This unhappy affair transpired the seventeenth day of June last.

Anticipating the probable discouragement which this sad occurrence would produce, and apprehensive of a fearful subtraction from the cent collections, the superintendent, before he left the council, gave them to understand how seriously the Big Warrior's objection would embarrass the mission; and that, on this account, much less than we had intended might be expected from us.

Preaching was now entirely suspended: and that we might not be supposed indifferent to so severe a privation, several of our workmen were dismissed; and the mission altogether was

put into such a state as to intimate its being in danger of total abandonment.

At as early a day as was convenient, a meeting of your committee was called : at which, after resolving that the committee had no authority to put a period to the mission ; and that, in hope of better circumstances, our best efforts should be used to support the establishment at Asbury—a letter was addressed to the principal chiefs, proposing, that in consequence of the serious embarrassments now thrown upon us, and which must operate against our funds, the undertaking for a school at Tuccabatchee should be postponed until after your present meeting.

Whether Big Warrior construed the committee's letter into a first step toward our relinquishing Tuccabatchee, or whether, from some other cause, it was not long after this event, until an agreement was privately concluded with the Rev. Mr. Compere, of the Baptist Church, (in favour of whose mission our superintendent had used his best efforts with Big Warrior ; ) and the place at Tuccabatchee was transferred to the Baptist missionary. Although the privacy with which this business was managed, under the circumstances then existing, may not appear to be very amiable, your committee do, by no means, regret the event. Both they and the superintendent would have acquiesced cheerfully in the measure, if those concerned in it had thought proper to consult them. It will be recollected, that, at first, it was only in compliance with a request from Big Warrior, and to avoid offending him, that a school at Tuccabatchee was agreed for.

At Asbury the check which was sustained by the event of the 17th June was not suffered to arrest our efforts, beyond what the uncertainty of support in our novel circumstances, and the producing a suitable impression of our severe disappointment, were thought to require. As soon as the spirited resolutions of the committee were known, and increasingly with their good effect, the work was resumed ; and on the fifth day of August the school was opened. It began with twelve scholars ; and at the expiration of the first quarter, there were thirty-three Indian children at school. Of these, the greater number could spell in two syllables ; and there were three of them who could spell creditably in three syllables. Nor was their improvement in manners, cleanliness, and docility, less creditable than their rare advancement in learning to spell. That their number was not greater, did not proceed from any indisposition of the Indians to have their children instructed, but was solely owing to our restricted circumstances. Many applications were made, and some by persons from a distance ; but while, as yet, it could not be known how far the late disaster might reduce our funds, and because we were then paying fifteen dollars by the barrel for corn, we judged it proper to

limit the number of pupils much below the demand for instruction, and our own wishes to impart it.

For the same reasons, brother Hamil chose to be employed on a mission in the newly settled counties of Monroe and Houston, rather than to remain at Asbury—where, for the present, brother and sister Smith were thought to be adequate to the duties of the school. His choice of employment was approved; and the result has been altogether happy. He returns seventy-five members of the Church in his mission.

✓ During the second three months of our school every thing there has been progressively improving. The school has gradually been increased to fifty-five scholars. Some of the children are beginning to read. They are generally more attentive to school than was expected; are easily governed; and appear to be affectionately attached to their instructors. But what we esteem the best of all is, that several of these children give lively evidences of their being under gracious impressions. In the devotions of the family they have frequently been much affected; and several times have continued two or three hours together, weeping and praying to God. They are remarkable for their care to avoid whatever they know to be sinful; they retire, of their own accord, daily, for secret prayer; and they lose no opportunity to be instructed in the religion of the Gospel.

Your committee beg leave to call your attention to the pecuniary interests of the mission. The expenditure for the year now closed may exhibit a larger amount than has been expected; but this amount may not be considered as an average for future years. Our buildings have cost a great deal; and, erected under the most unfavourable circumstances, the cost of these has been, indeed, excessive. We were, also, obliged to give an extra price for provisions; which, if laid up at the proper time, (as now has been done for the ensuing year,) would have cost the mission much less.

Your committee forbear to add more. May He who has called the persecuted happy enable your faith and patience; and subdue speedily the worst calamities of the mission, into a 'working together for good,' to the praise of his grace, and the furtherance of his blessed cause among men.

WILLIAM CAPERS,  
*Chairman Missionary Committee."*

As this report implicated the conduct and character of the United States' agent, it was concluded by the conference inexpedient to publish it immediately, and not until the disagreeable facts alluded to should be fairly investigated by the proper authorities. Accordingly a memorial, as above stated, was presented to the HON. JOHN C. CAL-



HOUN, secretary of war, in which the difficulties thrown in the way of the missionaries were detailed, and an examination of the conduct of the agent requested. To this memorial the agent replied, and the investigation resulted in the following communications from the secretary of war to Col. Crowell and to Mr. Capers:—

*“Department of War, March 30, 1824.*

SIR,—The president has perused, with attention, your letter of the 18th March, in explanation of the charges which had been presented against you by the Rev. Mr. Capers, and he directs me to inform you that he most deeply regrets that any misunderstanding should take place between you and Mr. Capers, and the other members attached to the Methodist mission, in the Creek nation. The president takes a deep interest in the success of every effort, the object of which is to improve the condition of the Indians, and desires that every aid be furnished by the Indian agents in advancing so important an object, and he trusts that your conduct will be such as to avoid the possibility of complaint, on the part of those who are engaged in this benevolent work.

You will give a decided countenance and support to the Methodist mission, as well as to any other society that may choose to direct its efforts to improve the condition of the Creek Indians. It is not conceived that they can have any just cause of apprehension against the privilege of preaching among them; and you will use a decided influence with them to reconcile them to its exercise on the part of the mission. The department feels confident that, by proper efforts on your part, you may secure to the mission the right of preaching among the Indians, which is deemed to be so essentially connected with the objects of the society.

I am directed by the president to furnish you with a copy of the letter to the Rev. Mr. Capers, on the subject of the charges which he has presented. I am, &c, &c,

JOHN C. CALHOUN.

To Col. JOHN CROWELL.”

*“Department of War, March 30, 1824.*

SIR,—I herewith enclose, by the direction of the president, a copy of the reply of Colonel Crowell, the agent to the Creek nation, in answer to the charges which were brought against him in your letter, of the 8th January last; and the answer of this department to the agent.

The president regrets that there should be any misunderstanding between yourself, and the society of which you are a member, and the agent. But, after a careful examination of the charges, and the reply, he is of opinion that there is no

foundation on which to take any measure against him, particularly, as his general conduct, in the discharge of his official duties, has been marked by promptitude and accuracy, as far as they have come within the knowledge of the department.

The president directs me to state, that he feels a deep interest in the benevolent object which your society has in view ; and has on all occasions given every support in his power to whatever tended to the civilization and improvement of the unfortunate aborigines in our neighbourhood. He cannot but regret that you had not communicated to the department, at an earlier period, the difficulties which you have enumerated, so that specific instructions might have been given to the agent for his guidance, in order to remove the objections of the Indians to your preaching, and that of the members of your society in the nation. Nor can he think that the reason which you have assigned why an earlier complaint against the agent was not made entirely satisfactory, particularly, as the report of the missionary committee, of the progress of their mission among the Creek Indians, so far back as February, 1823, was calculated to give that publicity to your discontent, in relation to the agent, a concealment of which is stated as a reason for not communicating, at an earlier period, your complaints to the government. Had an earlier communication been made to the government, it is believed that much of the ill-will which has been since excited, would have been avoided.

Your letter would have been replied to sooner, had it not been thought due to a fair investigation, that Colonel Crowell should have an opportunity of replying to the charges made against him. It is an invariable rule with the department never to condemn without hearing both sides ; and it could devise no way in which this could be done but by furnishing a copy of the charges against him ; and thus furnishing an opportunity of meeting them fully and distinctly. Colonel Crowell having received permission to visit the seat of government, for the adjustment of his accounts, before the date of the receipt of your letter, no measure could be taken till after his arrival here, toward the end of February. The delay which has since occurred has been caused by the heavy press of duties which attends the department during the session of congress, and which completely engrosses its time ; which will, I trust, be considered a satisfactory reason. I am, &c, &c,

J. C. CALHOUN.

To the Rev. WILLIAM CAPERS."

To the defence set up by the agent, Mr. Capers made a reply sustaining the facts before alleged, and justifying the conduct of those concerned in the mission.

Though the impediments thus thrown in the way of

preaching the Gospel to the adult Indians very much circumscribed the usefulness of the missionary efforts among the Creeks, and were sources of grievous disappointment to the zealous and devoted friends of the cause, the missionary persevered in his efforts to instruct the children in letters and religion, and he had the happiness to witness the good effects of his labours. In a report to the conference for 1824 are the following remarks in respect to the state of things at Asbury :—

“ At Asbury, in the Creek nation, the pleasing intimations, which at an early period encouraged us to hope that our school establishment would become a nursery of pious feeling, as well as of moral principle and civilized habits, have not disappointed us. Under the management of the same zealous piety which would seek by other means to profit the soul, we have realized that our school is no less instrumental in Christianizing the children, than toward their civilization. And, indeed, thus far in our progress, it has been remarkable that those children who are more improved in the one respect are so in the other ; and that a child usually discovers a veneration for our piety, and concern to be interested in the benefits of religion, before he will be much impressed by the more common distinction between civilized and savage men.

In giving direction to the early convictions of these tender, untutored minds, we are glad to say that our missionaries have never encouraged strong and sudden ebullitions of feeling. They have wisely discriminated between these children, whose sensibilities, not yet blunted by a cherished infidelity, nor cauterized by crime, are alive to the importance of a doctrine which they may not distinctly understand—and the general mass of impenitents, who are instructed beyond their will, and are more careful to avoid the sense of duty than to perform what is commanded them. They have assiduously instructed their pupils in the principles of religion ; and have been watchful to ascertain how far they might be able to associate the doctrine of Divine influence in repentance and regeneration, with that of obedience, in the appropriate acts of reformation and devotion.

We would not be understood here to mean that no indications of extraordinary religious feeling have appeared at Asbury. Quite otherwise. Many, very many strong cries and tears, have marked the power of a gracious work in some of the children. This, in some who were older, may have operated sympathetically upon others ; so that almost the whole family of children have been bathed in tears, and prostrate together in prayer : but in these instances, our missionaries have employed no alarming denunciations, no violent play upon the

passions, to begin or to promote the work; and afterward they have carefully catechized the subjects of it. We rejoice to add, that after sufficient trial—in which the importance of sealing the Christian profession of young converts was scrupulously guarded—two girls of about fifteen years old, and two other adult persons who were employed in the service of the mission—all of whom profess and evidence that they are ‘born from above’—have been baptized; and several others of our children are earnestly seeking the salvation of their souls. We have now a small class at Asbury; and our brethren are no longer exiled from the Church of God.”

The state of the school may be seen in the following letters from Mr. Smith:—

*Fort Mitchell, Asbury School, Oct. 21, 1823.*

“For your own satisfaction and the information of the friends of the Redeemer, I send you an account of what the Lord is doing in this desert for the souls of the Indian children committed to our care. Soon after the school opened, we saw, as we believed, some of their minds religiously affected; they were frequently heard praying, and when questioned, expressed themselves desirous of saving their souls, of becoming, as they said, Christians. Our hopes were often raised, and we looked forward for the time to come when we should see the salvation of God manifested to them. Blessed! for ever blessed be the name of the Lord, who has not despised the day of small things. Last Tuesday night at our family devotions, brother M'DONALD appeared unusually drawn out in prayer. After he was done, several of the children appeared very serious; they went into our bed-room to bid my wife good night, as many of them were accustomed to do; one of them, I suppose about fifteen years old, was much affected. My wife began speaking to her; in a few minutes she had them all around her door on their knees, a number of them in deep distress. One young lad, I suppose sixteen or seventeen years old, who cannot speak any English, stood by the door very serious for some time, he then got on his knees in great distress, weeping, and I believe praying as well as he could. Several of the children prostrated themselves on the floor; I counted seven kneeling around my wife as close as they could get to her, beside a number that were a little distance from her in the room. During the exercise one girl came to me and told me she felt very happy, that she loved God, that she felt the love of God in her heart; she is, I suppose, in her thirteenth year. After about two hours, in which the most of the children were deeply affected, the girls went to their own room. We soon heard them at prayer. Upon opening the door I saw a sight truly affecting! They were all down on their knees pleading with



God for mercy. The power of the Lord was felt by all present. We have reason to believe that three of the children are converted to God. Several are serious, and, I believe, desirous of being the Lord's. I think it proper to observe to you that some time previous to what I have now stated, two of the lesser girls, one a daughter of General M'INTOSH, in her tenth year, the other about the same age, agreed to meet every evening to pray together. They were soon joined by others, and that evening that the Lord was pleased to favour us, I believe the greater part of them was out for some time at prayer in the woods. They came from their meeting to family prayer. This appears to be the Lord's doing; to his name be everlasting praise.—From what has appeared among the children, we have great hope that the school will prove a blessing to this people, although forbidden to preach the Gospel to them. Their progress in learning is equal, if not beyond our expectation. Numbers of them are reading in the Testament, writing, and some are cyphering. Whenever it shall please the Lord to remove the opposition that lies against our preaching, I cannot doubt but this wilderness will laugh, and the desert shall rejoice and blossom as the rose. God will thus gather in many of these outcasts.

*Fort Mitchell, Asbury School, Oct. 30, 1823.*

Since my last to you, I received yours informing me of the books sent for this mission. I could not refrain from tears (I hope of gratitude) when I saw how the Lord had favoured these poor outcasts by inclining the hearts of his people, so far from them, to send their help. I trust the good that will be done by their liberality will be acknowledged by many made thereby wise unto salvation. In my last I gave you an account of what Zion's King was doing for our poor Indian children—the work appears to progress. A few evenings ago while we were at supper, the girls returned into the room where they sleep. Many of them soon became deeply exercised. Some time after I went into the room, and saw I believe fifteen, if no more, of them on their knees, some crying for mercy, others clasping their hands and shouting the praises of our Immanuel. As far as we can find out they are uniform in their retirement for prayer, and appear determined to do the things that are right. Some of the boys we believe are also earnestly seeking salvation. We hope the day is not far distant when God will send his word to them by some of their own nation; they will no doubt receive them. It is impossible for me to express my feelings when I hear and see them struggling to lay hold of Jesus. I am ready to cry out, Let me live and die with these poor outcasts, which many of our Christians, so called, think ought to be destroyed from off the earth. Were it possible for the friends of Jesus among the females in your city to see

these girls crawling around my wife with tears streaming down their faces, falling on their knees, begging her to pray for them, it must greatly increase that love they have for them, and stimulate them to do all they could to promote their salvation. We crave an interest in the prayers of all that love our Lord Jesus in sincerity when they assemble for His worship."

There were two places selected as missionary stations, one in the neighbourhood of Coweta, called Asbury, and the other in the neighbourhood of Tuccabatchee, called M'Kendree, after two of the venerable bishops of our Church. The former was situated on a high and beautiful hill, one mile west from the Chatahoochie river, and equidistant north of Fort Mitchell, a convenient and healthful place. Though it is somewhat out of the chronological order of our history, I cannot but introduce here the manner in which the missionaries took possession of this place, in the name of the Lord. "We had been encamped," says Mr. Capers, "by the road at Fort Mitchell; and from that place we moved slowly with our baggage to this. Scarcely a word passed by the way; we mutually preferred our meditations. Upon halting on the summit of the hill, we kneeled down and prayed. I prayed aloud. The prayer over, we still continued on our knees. It was a time of solemn joy; and we blessed God for the consolation." It was here that buildings were erected for the accommodation of the mission family and school, which were, however, from causes beyond human control, finally abandoned to be trodden under foot by savage men, after having been thus solemnly consecrated to God.

In consequence of the troubles arising from the causes before detailed, the mission at M'Kendree was abandoned, and the missionary, the Rev. Whiteman Hill, was directed to open a mission in Florida. Other troubles awaited this nation. With a view to extinguish the Indian title to the Indian lands lying within the chartered limits of the state of Georgia, some of the chiefs of the Creek nation, with General M'Intosh at their head, were induced to execute a treaty with the United States, for the consideration of the sum of \$400,000, to cede these lands to the United States, for the benefit of Georgia. This gave great offence to the major part of the Creek nation, who were averse to the treaty, and who had determined neither to alienate their

lands, nor to remove to the west. So determined were they not to part with their lands, that a law, it is said, was promulgated, that whosoever should attempt to do so without the consent of the nation should be put to death. It is true that the party implicated in this transaction affirmed that no such law existed; but the other party as confidently affirm that it was proclaimed publicly in the great square, or council ground. Be this as it may, the adverse party to this treaty resolved to be avenged upon M'Intosh and his party. He was accordingly put to death, together with some others, accompanied with many acts of barbarity toward their families and property. Great confusion was the consequence of these unhappy transactions. The United States, the state of Georgia, as well as the Indians themselves, were involved in this controversy. I shall not, however, any farther notice it in this place, than as it has a bearing upon the mission. It could not be expected otherwise than that such a state of confusion as was introduced into the nation by the above measures would be unfriendly to the progress of the Gospel; and more especially in the present instance, when the principal chiefs and head men were utterly opposed to its being preached to the adults.

The Asbury mission was continued, though under very discouraging circumstances, the missionaries not being allowed to preach the Gospel to the adult Indians; but notwithstanding the confusion which reigned in the nation generally, the school was patronized, and seemed to promise ultimate success; and this year, 1825, seven of the Indians were reported as members of the Church.

In consequence of the patient perseverance and irreproachable conduct of the missionaries, the prejudices of some of the Indian chiefs were gradually removed, confidence increased, and the prospects of usefulness became more and more promising. This year, 1826, the restraints hitherto laid upon the missionaries respecting preaching were taken off, and Mr. Smith preached in the council house to the great satisfaction of those who heard him, and he was requested to continue his labours. He reports that there were thirty-two members of the society, sixteen of whom were natives, three coloured, and the rest were whites, six of whom were United States' soldiers. And in

addition to the progress which the children made in learning, several of them gave satisfactory evidence of their sound conversion. The state and character of the school and mission, as well as the estimation in which the missionaries were held by many of the head men of the nation, may be seen by the following certificates :—

“ The undersigned, at the request of the Rev. Isaac Smith and W. C. Hill, attended, on the 22d of December, 1825, a public examination of the native Indian children under their immediate direction. This school, cherished by Methodist patronage, is, in our opinion, in a very flourishing condition. Many of the pupils have made considerable progress in spelling, reading, writing, and arithmetic ;—and some of them acquitted themselves with deserved credit in the elementary parts of English grammar. The mode of instruction pursued by the above mentioned missionaries is clear, simple, and comprehensive ;—and the rapid advancement of the children in those branches of education to which they have given their attention, exhibits not only the best testimony of the excellence of their natural minds, but also of the skill and indefatigable attention of their teachers in eliciting so successfully their dormant faculties.

We would heartily recommend this school to the respectful attention of the public ; and our sincere wish for its continuation and expansion is exclusively founded on the moral and mental improvement which have been evinced to us in its promising pupils. We consider the institution one of a very interesting nature ; and while we wish it success, we indulge an earnest hope that the friends of civilization will unite with us in its commendation. It is due to the amiableness and intelligence of Mrs. Smith and Mrs. Hill to say that much of the improvement and decent demeanour of the young females attached to the school is attributable to their maternal vigilance over their minds and persons.

S. DONOHO,  
ALFRED W. ELWES,  
THOS. CROWELL.”

“ I was present at an examination of the Asbury mission school, held on the 22d of December, 1825, and, at the request of the instructors, took part in the exercise.—The readiness of reply to the questions put to each of the scholars in the several branches in which they were instructed, convinces me that considerable care must have been taken in inculcating upon their minds the principles of useful knowledge.

The class examined by myself in English grammar acquitted



itself with much approbation. In the faculty of memory, I am decidedly of opinion they are not inferior to those who have the advantages of civilization. Their judgment, too, as evinced by their improvement in arithmetic, is equally strong; and their minds, so far as I am capable of judging, are entirely susceptible of being improved by a continued advancement in literature.

That this institution is calculated to do good to this people I cannot doubt. That it may meet with encouragement, I sincerely wish.

I. H. SMITH.

We, the undersigned, head chiefs of the Creek nation, have much pleasure in stating that we have noticed the conduct of Messrs. Smith and Hill, who have charge of the Methodist missionary establishment in our country; and we feel it due to them to say that their conduct has been perfectly satisfactory; and as far as we have been able to learn, our people are satisfied both with the institution and those who have charge of it; and hope they may be continued, particularly our old friend; Mr. Smith.

LITTLE X PRINCE,  
POETH X YOHOL,  
TUSKEHENCHA, X  
HOPOI X HADGO,  
YOHOL X MICCO,  
MAD X WOLF,  
JOHN X STEDHAM.

Witness—JOHN CROWELL, agent for Indian affairs.

Sept. 30, 1825."

It seems proper to remark here, that through all the difficulties with which this mission had to contend, and the various contradictory reports which seemed necessarily to grow out of the distracted state of its affairs, the missionaries deported themselves in such a manner as to secure the confidence of those who watched their conduct the most narrowly, overcame the prejudices of many of the chiefs, and were favoured by the good countenance of the officers of the general government. The unsettled state of the nation, however, continued to operate unfavourably on both the temporal and spiritual interests of these people, and the school was much impeded in its progress by the unsteady manner in which the children were allowed to attend. the number varying from fifty to twenty-five, some

constantly departing, and new ones coming in. In 1827, the number of Church members at Asbury was twenty-six, only eight of whom, however, were natives.

The state of the mission for 1828 may be seen from the following extracts from the report of the South-Carolina Conference Missionary Society :—

“The Asbury mission, in the Creek nation, has continued to encounter difficulties. The divided and distracted state of the nation, the removal of a part beyond the Mississippi, &c, have exerted an unhappy influence upon the school, and reduced its numbers. We may, however, indulge a hope, that these grounds of difficulty are principally removed. The land which has been matter of so much contention is now ceded, and possession quietly yielded to Georgia. One party of Indians are gone to their new residence, and the authorities of the nation have evinced their good disposition toward the mission by a donation of one thousand dollars toward its advancement, out of the proceeds of their last land ceded to the United States. There have been from twenty-five to thirty scholars in attendance at the school the past year. There are in society at the mission fifteen Indians, two whites, and forty-three coloured. One of the most hopeful of the young men who was in the mission family, is now, we learn, an exhorter at the Indian school in Kentucky; and another, whose zeal and piety eminently qualify him for usefulness among his countrymen, has gone with the emigrating party, and was determined, we learn, to do his utmost in promoting religion among his people at their new home. We indulge a hope that from him and them a favourable report may be heard at a future day. Within the past year seventeen Indians and thirty-three coloured have joined our Church at the mission, six were discontinued, nine removed, and two died. The resident missionaries preached occasionally at the new town Columbus, where they formed a class of eleven members.

The general government has, during the last year, paid one hundred dollars toward the support of this institution, and given reason to believe that in future it will be put on a footing with other similar institutions. The estimation in which this school is held in the nation may be inferred from the following certificates :—

*‘Creek Agency, January 4, 1828.*

I was present at the examination of the Indian children at the Asbury mission school, in this nation, a few days since. Several of the larger children have, in the last twelve months, made considerable progress, and several smaller ones, and who had been but a short time at school, surpassed my most sanguine

expectations, for which much credit is due to the gentlemen who have charge of the institution.

JOHN CROWELL, *Agent for Indian Affairs.*

*'Creek Nation, January 3, 1828.'*

I, Tustinuggee Hopaie, or Little Prince, head man of this Creek nation, certify that I reside in the immediate neighbourhood of the Asbury missionary school in this nation, and so far as I am informed, the conduct of those who have charge of the institution has been perfectly satisfactory, and I have no cause of complaint. The children seem to be satisfied, and say they are kindly treated.

his  
LITTLE X PRINCE.'"  
mark.

In 1829, the mission still presented encouraging prospects. There were seventy-one Church members reported, consisting of two whites, twenty-four Indians, and forty-five persons of colour; and the school had increased to fifty scholars. These things gave the immediate patrons, and those actively engaged in promoting the interests of the mission, reason to hope that a permanent establishment would yet be made, and that these depressed people would yet witness a flourishing Christian Church among themselves. Speaking of the anxiety manifested in their behalf, the report of the mission states:—

"We sincerely hope that this anxiety will continue and increase, and that the day is not far distant when the Gospel and literature shall produce as great and as happy a revolution, both in the moral and temporal condition of the blind and profligate Creeks, as they have effected among other savage tribes, who were once as ignorant, superstitious, and corrupt, as *they* are at present.

The mode of teaching adopted and pursued by the missionaries at Asbury, and the success of their efforts to instruct and cultivate the minds of the children committed to their care, are spoken of in terms of high and unqualified approbation, by two of the officers of the United States' army, and Mr. Thomas Crowell, brother to the agent, who were present at the last examination. It may not be amiss to give you their views and sentiments in their own words:—*'As attendants,'* say they, *'on an examination of the scholars of the Asbury missionary school, located in the Creek nation, we should deem it an act of injustice to refrain from expressing our unanimous praise of the merits of the performance. Far be it from our intention,'* continue they, *'to offer any panegyric on those presiding over*

the establishment, the sincerity of whose motives the world will test. Yet as visitors we could not but remark the order and regularity attendant on all the proceedings of the same.'

From the preceding account of the state and character of Asbury mission, it is hoped that it will still remain an object of the special notice and regard of this conference, and that every thing that can be done will be done, in order to its continuance and prosperity; and when we faithfully plant and water, then may we expect with confidence that God will give the increase; which, for His mercy's sake, may He do, and to Him be the glory for ever and ever. Amen and amen."

But alas! how often are all human expectations blasted. Notwithstanding all that had been done for these people, the privations endured by the missionaries themselves, the money expended, and labours performed, and all, it is believed, with the purest and sincerest desire for their present and future happiness, in 1830, circumstances compelled its friends to abandon the mission. Among the more immediate causes, in addition to those before enumerated, for the failure of these benevolent efforts, were their long-confirmed habits of intemperance, their predilection for savage life, and the continued opposition of most of the chiefs of the nation to the Gospel, together with their proximity to the dissipated white inhabitants, who found their interest promoted by furnishing the Indians with the means of intoxication. It is confidently believed, however, that the labour so disinterestedly bestowed upon these people will not be ultimately lost, as many of them had acquired confidence in the sincerity of the missionaries, had been convinced of the truth and excellence of Christianity, and a few, it is hoped, still retain their serious impressions. Those of them who may have gone to their new habitation, west of the Mississippi, will be followed by the zealous missionary of the cross, and may yet believe and be saved.

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### III. CHEROKEE MISSION.

THE Cherokees inhabit a tract of country lying within the chartered limits of Georgia, extending into North Carolina on the east, into Alabama, west, and into that part of Tennessee which lies south of Hiwassee and Tennessee rivers; comprising not less than 10,000,000 acres.



The soil is generally good and healthful, and the Indians had become partially civilized, some of them being wealthy citizens, having horses, cattle, sheep, and hogs, saw and grist mills, and in the nation, there were upward of 500 negro slaves. In consequence of their proximity to the white population many whites were settled among them, intermarriages had taken place, so that there were many half-breeds of respectable character and standing in society; these could speak English as well as Indian; indeed, many of the children had been well educated at schools in the white settlements.

In 1817, the American Board of Missions established a mission among the Cherokees, which has been prospered, and has been largely patronized by the general government.

The Methodist mission among the Cherokees was undertaken by the Tennessee conference.

The following account of the commencement and progress of this mission is taken from the report made to the Tennessee conference in 1823 :—

“From the best information we can obtain, we understand that in the spring of 1822, Mr. Richard Riley, a native of the Cherokee nation, living twelve miles south of Fort Deposit, requested the Rev. Richard Neeley, the assistant preacher on Paint-Rock circuit, to preach at his house, to which he consented; and in the course of the summer, with the assistance of the Rev. Robert Boyd, who travelled with him on that circuit, raised a society of thirty-three members, of which Mr. Riley was appointed leader. The Rev. William M'Mahon, presiding elder of Huntsville district, held a quarterly meeting at this place a few months previous to conference, at which time the power of God was manifested in a very extraordinary manner among the natives, several of whom professed to find peace with God through Jesus Christ, became members of his Church, and have continued since that time to evince the sincerity of their profession by an upright walk and conversation. At our last conference, the Rev. Andrew J. Crawford was appointed to this place as a missionary. He arrived at Mr. Riley's the 7th of December, and made known the object of his mission, and was cordially received. As soon as convenient a council was called, consisting of the principal natives in that part of the nation, who gave their approbation for the establishment of a school, which commenced the 30th of December, under favourable circumstances. He began with twelve children, and the number soon increased to twenty-five, several of whom

commenced in their letters, and in a few weeks were able to spell in three and four syllables. In the course of the summer, some on account of their crops, and others through a want of inclination, declined attending, especially the children of parents not under religious impressions. Most of those who sent their children are highly pleased with the establishment, and have proffered to aid in building a boarding house, provided they could be supplied with teachers sufficient to carry on the institution. The good effects which have resulted from this small attempt are so visible, that your committee are of opinion that much of what might be considered opposition at first is now removed; and that a school would be much more prosperous another year. At this time there are fifteen regular scholars.

Our missionary has been more successful in his attempts to preach the Gospel, than in teaching the children. At first he met with some opposition in preaching, but through the influence of Mr. Riley this was removed, and the natives soon built a comfortable house to preach in, where they had regular service on Sabbath, beside being visited once in two weeks by the preachers who travelled Paint-Rock circuit. At Mr. Riley's request, they took the mission into their tour round the circuit, and he was so kind as to make provisions to pay their ferriage over Tennessee river, which they had to cross in making their visit.—On Saturday the 18th of January, several preachers met the Rev. Thomas Stringfield, who attended the quarterly meeting for the Rev. William M'Mahon, the presiding elder. The Lord favoured them with a peaceful and happy time, and many felt that their faith stood not in the wisdom of man, but in the power of God. The natives attended love-feast on Sabbath morning, early and punctually. The Lord was in the midst, and it was truly a feast of love to the souls of his children. The ministers present were much delighted to hear their Indian brethren speak of Jesus in their own language, for although they could not understand their words, yet there is among these converted happy children of the desert such a divine simplicity of manners, and fervency of devotion, that no person who sees them can doubt the sincerity of their profession: indeed *sincerity* has a language of its own, and it requires more art and refinement to ape and counterfeit it with success, than these honest simple-hearted people possess. After love-feast was concluded, brothers Stringfield and Crawford preached. The Lord attended his word with power, and crowned the congregation with his presence and grace. Three precious souls found peace with God, and have continued since that time to give the most convincing evidence of their real and solid conversion to God.

The promise of a *two days' meeting* at this place in the latter part of the summer, having been given by brother M'Mahon to

brother Crawford, the propriety of having a camp meeting was suggested, and after consulting brother Riley and some others of the leading characters among the Indians in that neighbourhood on the subject, it was mutually determined on, and the time appointed. Accordingly, on Thursday, the last day of July, they met on the ground, where they found brother Riley, with his brother, and several others, encamped. There was a neat and commodious tent prepared for the accommodation of the preachers, well furnished with clean, good beds, (indeed the tents and accommodations were all good,) and all who attended the meeting were lodged and fed generously and comfortably. Many of the natives attended on this occasion from a very considerable distance. Some from thirty to sixty miles, and one who travelled fifty miles, and who could neither speak nor understand the language of the whites, was powerfully converted to God, baptized in the Christian faith, and returned home a new creature in Christ Jesus. This was a time of the mighty power of God, and of the gracious outpouring of His Holy Spirit. Thirty-one souls professed to find peace through our Lord Jesus Christ. Twenty-five adults, and twenty children, were baptized. During the whole time of this meeting, the most profound attention was paid by the Indians to every part of divine service, and to the rules of order and decorum; indeed they manifest a disposition to comply in every instance with the directions of their ministers. When the meeting was about to close, on Monday morning, and the congregation was actually dismissed, twenty or thirty of the natives, who had attended during the meeting, and were seriously impressed, came into the altar, and requested the preachers to instruct them how to get religion, or, as they would say themselves, how they could obtain the favour of the *Great Spirit*, and be happy like their brethren who were praising God; and on their request being complied with, by one of the preachers addressing them through an interpreter, it was really a circumstance stamped with marks of the introduction of primitive Christianity among the Heathen, to see them hang with seriousness and delight upon the speaker's lips, and appear as if they would never be tired of hearing about *Jesus*, and *the way to heaven*. When the meeting finally closed, it was with the greatest reluctance these friendly people parted with their ministers; and one of them, a man of wealth and piety, was so delighted with the meeting, that he seriously proposed to his brethren to return to the camp ground, throw in all their property, and stay on the ground as long as it lasted. From this meeting the work of God has spread and revived in a glorious manner; two other societies are now flourishing in that part of the nation, one of which has been formed since the camp meeting, and the other greatly increased.

Your committee look upon these openings of Divine Providence as *special* and *loud calls* to our conference, our superintendents, our ministers, and members in general, to unite their zeal and exertions, to afford this destitute people the means of salvation. O brethren! come up to the help of the Lord against the mighty. What has God already wrought, and how plain and simple the means by which he has performed the mighty work! Only consider, but two years ago a Methodist preacher had never preached in this part of the Cherokee nation. Our worthy and pious friend, Mr. Riley, as has been stated, invited brothers Neeley and Boyd to cross the Tennessee river and preach at his house, and these zealous and pious young men, who had just been called, like Elisha, from the plough to the pulpit, embraced the invitation, and flew upon the wings of love to plant the Gospel among the Indians, believing that a Methodist preacher is never out of his way when he is searching for the lost sheep of the house of Israel, and bringing sinners home to God. Robert Boyd is no more! he is gone to his reward; but he lives in the hearts of these pious Indians, and never, no, never, while their memory is left them, will they cease to remember Robert Boyd.

We now have one hundred and eight regular members of society in this part of the nation, and a number of the children can read the word of God, and some of them can write a tolerably good hand; and the whole amount of moneys expended does not exceed two hundred dollars. Indeed your committee are of opinion, that a great parade about missionary establishments, and the expenditure of many thousands of dollars to give the Heathen science and occupation, without religion, is of but little advantage to them. For after all their acquirements they are still savages, unless their hearts be changed by the grace of God, and the power of the Gospel; but this blessed Gospel, which is the power of God to the salvation of all that believe, whenever and wherever its divine influences are implanted in the heart by the efficient operations of the Holy Ghost, makes man a *new creature*, and fits him for his place in society. Your committee has at this conference witnessed a very striking instance of the influence of moral and divine truth on the heart and conduct of one of the members of the society at brother Riley's.—Jolly Smith, a converted Indian, some twelve months ago found a piece of calico in the nation. This honest and pious woman, instead of concealing the property or applying it to her own use, took it to the nearest store, and asked the merchant if he had sold such goods, and to whom, and being informed that he had sold such calico to some Creek Indians, she has kept it sacredly and inquired for the owner until now; but not finding an owner, she came to this place, and applied to brother M'Ma-



hon, the presiding elder, to know what she should do with the property. What spirit but that which is of God could make a Cherokee Indian in America so much like a primitive Christian at Jerusalem!

Your committee are happy to learn from the best authority that these Indians are not converted merely to forms, names, and ceremonies, but that love to God and good will to all men are the ruling and governing principles of their hearts and lives. That this blessed work of evangelical purity and holiness may be generally diffused among these people, we would suggest the propriety of establishing a missionary family, or at least a boarding house for children in this part of the nation, so soon as it may be thought expedient. Many, very many of their children and young men would have attended the school during the past year, and received the instructions of our missionary, but they lived at too great a distance, and there could be no provisions made to board them for the want of means. Dear brethren, we call upon you once more, and we know we shall be heard, for our call is the call of mercy and humanity, for your prayers and exertions to save this dear people from perishing for lack of knowledge. We have two very good exhorters in this part of the nation, brothers Gunter and Brown. Brother Brown is a young man of pretty good English education, speaks his own language with great facility, is a very good interpreter and bids fair to be eminently useful to his nation. He is willing to give himself entirely to the work of the mission, and he can already preach a sermon delivered by our missionary to the natives, in their own language, without losing either the substance or force of what he communicates in this way. A divine unction attends his word, the missionary fire is communicated and kindles in his feelings while speaking, and the hearer feels his sacred influence. If we cannot at present engage in this important work upon as large a plan as we would wish, we recommend most earnestly that the mission be continued in the same way as it was the past year.

Your committee cannot conclude this report, without calling your attention to the gracious work of reformation which has lately taken place in another part of the Cherokee nation, about one hundred miles from the mission at Riley's. About two years ago, Mr. Coody living on the main road leading from Nashville to Georgia, near Ross' post office, invited some of our travelling ministers to preach at his house, which they readily complied with, and their labour of love was not in vain. A society was soon formed, and his house was continued as a preaching place. Your committee regret that they have not the necessary information relative to the progress of the work of God at this place, to give it in detail. We can only state

that at this time there are more than eighty regular members of society in that part of the nation. Our worthy friend, Mr. Coody, was made a subject of converting grace soon after the Gospel was carried to his house. He is a good exhorter, a pious leader of the Church which is in his own house, and a very useful man to his brethren. He requests that a missionary should be sent to that part of the Cherokee nation, and proffers to give one hundred dollars per annum for the support of the mission. Your committee would also seriously recommend this as missionary ground, and hope our superintendents will try to make some provisions for the place in this way."

This promising beginning of a work of God among the Cherokees was very encouraging to all the friends of missions, and tended to give a new impulse to the exertions of the society. The next year, 1824, three missionaries were appointed to labour in the nation, namely, Nicholas D. Scales, at the Upper Cherokee station, Richard Neely, at the Lower station, and Isaac W. Sullivan, at the Middle station. As, however, the missionaries failed to make any regular report of the state and prospects of the mission this year I can only say in general, that it appears they were well received, and were successful in their labours. The following account of this mission for 1826 will show what had been done for these people. The report made to the Tennessee conference states, that

"At the conference held in Huntsville, Nov. 1823, the Rev. Nich. D. Scales was sent as missionary to the upper mission, and the Rev. Richard Neely to the lower mission: each of them taught a school of from fifteen to twenty scholars, who made considerable progress in acquiring a knowledge of the English language, reading, writing, and the English grammar. These missionaries, beside attending to their schools, preached every Sabbath, and frequently from two to four and five times in the week, visiting different settlements in the nation, and forming those who professed into classes. At the last Tennessee conference there were one hundred and thirty-one members of society returned belonging to the upper mission: and one hundred and fifty-two members belonging to the lower mission: and as some obstructions were thrown in the way of enlarging their school establishments, the conference directed an enlargement of the plan of what may be properly termed missionary work—that of preaching the Gospel to the natives; and, in view of this, sent three missionaries, Messrs. Scales, Neely, and Sullivan, to what is denominated upper, middle, and lower Cherokee missions. These men are at present en-

gaged in their work, in which they are much assisted by some of the natives who are converted, and who have taken the circuit in company with the missionaries ; and beside interpreting when it is necessary, they sing, pray, and exhort in the Cherokee language, with much life and power, and are very useful in the conversion of the inhabitants of their nation. By the last accounts obtained, we are informed that the blessed work of Christianizing these children of the forest is still going on ; and should it continue to prosper, we shall see the principle fully tested, whether it is best to Christianize a people, in order to civilize them, or to attempt to civilize them first, in order to make them Christians."

It would appear from the above extract, that God had begun here, as elsewhere, to raise up native exhorters, preachers, and interpreters, to explain to the Cherokees in their own language, the things of the kingdom ; and in this particular, we cannot but perceive a remarkable resemblance between the manner of His carrying on His work now and in the primitive days of Christianity. And how wonderful does the providence and grace of God appear in this particular ! Instead of waiting for the slow process of learning the language of the natives in order to instruct them in the truths of Christianity, God takes a shorter method, by awakening and converting the souls of the natives, and then, by putting His Spirit upon them, qualifies them to instruct their brethren in their own language ; and thus the natives may say, " We do hear them speak in our own tongues the wonderful works of God." In this way the work of reformation has progressed in our missions among the aborigines of our country.

Through the indefatigable labours of the missionaries, this mission extended its influence the succeeding year, so that there were reported in 1827 about 400 Church members, and the schools which had been established were in a flourishing state. At the last Tennessee conference there were four missionaries appointed to labour here, who, together with a young native preacher by the name of Turtle Fields, formed regular circuits, divided the converts into classes, and administered to them the ordinances of the Gospel. These things had a most salutary influence on the general habits and manners of the people. Instead of pursuing that roving life to which they had been accustomed, and depending upon the chase for a livelihood,

those who had embraced Christianity cultivated their lands, and attended to their domestic duties. Civil law was established throughout the nation ; meetings for Divine worship were numerously attended ; the children were taught to read the Bible, as well as to attend to the duties of domestic life.

“ The traveller,” says the report of the committee this year, “ through their settlements, observing cottages erected, regular towns building, farms cultivated, the Sabbath regularly observed, and almost an entire change in the character and pursuits of the people, is ready to ask with surprise, whence this mighty change ? The answer is, the Lord Jesus, in answer to the prayers of thousands of his people, is receiving the accomplishment of the promise, *I will give thee the Heathen for thine inheritance.* Here is a nation at our door, our neighbours, remarkable for their ferocity and ignorance, now giving the most striking evidence of the utility of missionary exertions.” Two houses for Divine worship had also been erected, one of which this year, having been consumed by fire, was rebuilt by the natives themselves, without any expense to the mission.

The following extract of a letter from the Rev. William M'Mahon, the superintendent of the mission, will show the progress which the Gospel was making among the people. It is dated Huntsville, Dec. 7, 1827 :—

“ It will doubtless be gratifying to the friends of true religion to hear of the rapid progress which the Cherokee Indians are making in the knowledge and love of God. I have held five quarterly meetings in the nation during the past year, which have been greatly owned and blessed of the Lord. The schools under our care have generally prospered, and several scholars have become disciples of the Lord Jesus. There has been an addition of two hundred and seventy-five members to the societies this year. The former members generally stand fast in the faith, and many of them are bright ornaments of their Christian profession. We have, in the whole, six hundred and seventy-five members in the nation, three circuits, and four schools which are stations ; and some three or four societies attached to them. We have regular societies, leaders, and Church officers, through the circuit, and several of the converted natives are licensed exhorters and preachers, who zealously declare the truth as it is in Christ to their red brethren, in their own native tongue. Our worthy brother Fields has been exceedingly useful in his itinerant labours : he



has formed a circuit, and returned one hundred and forty members, most of whom have professed religion, and has a fine prospect of being extensively useful to his nation in the work of the ministry. He is truly an evangelical man, deeply devoted to God, and earnestly, zealously, and laboriously engaged for the salvation of his people. He was received into the travelling connection at the last Tennessee annual conference, and is reappointed to the circuit which he formed and travelled last year.

Three of the quarterly meetings which we held in the nation were also camp meetings, which were well attended by the natives, and greatly blessed to their edification and comfort.

Every part of the Cherokee nation is at this time ripe for the reception of the Gospel, and we hear the most earnest cries and entreaties from the most benighted and degraded neighbourhood of the nation, to send them teachers and preachers. Had we the means, we could fill the whole country with the heralds of salvation at this time; but as yet we have not the means, and there are many of these long-neglected people still perishing for lack of knowledge, while it makes our hearts bleed because we cannot reach their cases for the want of means.

The two young men (Cherokee Indians) who were put under my superintendency by the Tennessee conference, last year, have made very respectable improvements, both in learning and in the manners and habits of civilized life. They are again placed under my care, and I have entered them at school for the ensuing year. They are pious and intelligent, and our object is to teach them to read the Bible and understand the doctrines of salvation, and then send them into the nation to preach in their own language, and to interpret for our missionaries. I have also taken one of Turtle Field's sons to educate for the same purposes, and for all their support have to beg my way. If you could send us some clothing, books, or any thing for their support, it would be thankfully received."

"Extract of a letter from a young man in Huntsville to his father in Philadelphia:—'There was an interesting meeting held last month at a missionary station about thirty miles west of Huntsville, among the Cherokees. The station is under the superintendence of a Mr. Patten, and his work is abundantly blessed. On the last Sabbath the sacrament of the Lord's Supper was administered. The first table presented a scene so novel, I must give you a description of it. One side of the table was occupied by about thirty Indians, who, seven years ago, were as wild as the game they pursued; and the other side of the table by new converts, each one giving comfortable evidence of a change of heart. The scene was truly solemn. The table was addressed by Mr. Allen in a most feeling man-

ner. Even the ungodly and those that feel no interest in the Redeemer's kingdom, were constrained to say, Surely this is the doing of the Lord, and marvellous in our eyes.

A great seriousness prevails at the Creek Path at present. Many are under deep concern respecting their eternal welfare. In answer to fervent prayers, the Holy Spirit has been poured out, sinners are converted, the work of the Lord has revived, Christians are encouraged, and doubtless there is joy in heaven over returning prodigals.'"

The appeal made in the concluding part of this letter had its effect upon the minds of Christians, and a spirit of liberality was much excited in behalf of Indian missions.

In 1828 there were no less than 800 Church members, and seven circuits, under the care of seven missionaries, including the native preacher, Turtle Fields, who was eminently distinguished for his deep piety and devotion to the interests of the mission. There was also another young converted Cherokee, of whom Mr. M'Mahon spoke in his letter as having been for some time at school, now employed successfully, both as an interpreter and a circuit preacher. And the Dorcas Societies of New-York and Philadelphia appropriated \$100 for the education of a son of Turtle Fields, who was a youth of much piety and promise. He was accordingly put to a seminary among the whites. Great openings were also presented for the establishment of schools for the education of native children. Indeed, every thing appeared in the most promising condition. But even these flattering prospects, so inspiring to the friends of missions among the Heathen of our country, were soon after blasted by the blighting influence of worldly policy.

It had been the policy of the national government for some time to induce the different tribes of Indians now dwelling in several parts of the United States to remove west of the Mississippi river. The Rev. Mr. Morse, who made an extensive tour of observation among several of the western tribes, under the patronage of the general government in the year 1821, gave it as the result of his observations, that such a removal, could it be effected by peaceable means, would greatly contribute to their benefit. This opinion seems to be founded on the presumption that the Indians can neither prosper in the vicinity of the white population, while they attempt to remain in an insulated

state, governed by their own laws and usages, nor so amalgamate with the whites as to become identified with them. And, indeed, the history of these people thus far seems to justify this conclusion. From the first settlement of this country by Europeans, whatever efforts may have been made by philanthropists to civilize and Christianize the natives,—and certainly many such efforts were made,—and thus save them from barbarism and destruction, they have almost uniformly either receded into the wilderness on the advance of civilized society, or otherwise gradually melted away, and finally become extinct. So mysterious have been the providential dealings of God with this wonderful people. Whether an exception to this general rule of calculation will be found in the present benevolent efforts of the Christian community—which indeed have been attended with a success hitherto unknown—time and future events will disclose. It is certain, however, that so far as the Methodist aboriginal missions are concerned, a different method has been pursued, and so far, different results witnessed. Instead of endeavouring first to introduce among them the arts of civilized life, and thus gradually preparing the way for their spiritual improvement and salvation, the missionary has marched directly up to the savage heart, adapted his mode of instruction to his condition, and God has, in a very signal manner, blessed His word to the conversion and salvation of the Indian. This accomplished, he has been easily brought, by gentle steps, to walk in the path of civilization. Whether this reformation shall be permanent, as before remarked, remains to be tested by future events.

But whatever may be the future condition of this noble race, whether destined by an inscrutable Providence to annihilation, or to be preserved either in a separate state under the blessings of Christianity, with all those civil and domestic virtues which follow in its train, or to become amalgamated with the white population, it is unquestionably the duty of Christians to do them all the good in their power.

The state of civilization and domestic comfort to which many of the Cherokees had arrived at this time seems to favour the opinion that they might, with suitable management and encouragement, be reclaimed from their heathen-

ish state, and be brought fully under the power and saving influence of the Gospel. They were already formed into a regular civil community, assimilating in their government to the government of the United States, laws were enacted by the council of the state, judges appointed, &c, and several of them had received the advantages of a polished education ; a new alphabet of their language had been invented, a printing office established, and a weekly newspaper, called the Cherokee Phenix, ably conducted, was circulating through the nation. All these things, together with the flourishing state of religion as heretofore detailed, certainly indicate both a capacity and taste for religious, civil, and literary improvement, which, if properly directed, and suitably cultivated, might, it would seem, ensure them all the blessings of civilized life, and of refined Christian society.

This quiet state of things, however desirable and pleasing to the philanthropist and civilian, was destined to be interrupted, and the whole nation were thrown into a civil commotion, by an attempt on the part of Georgia to extend over the Cherokees her laws, and thereby either compel them to sell their lands and remove west of the Mississippi, or be deprived of their privileges as citizens. This policy of the state of Georgia was favoured by the general government, a law having been passed by congress authorizing the president to extinguish, with their consent, the Indian title to their lands, by making them a suitable compensation, and to assist their removal to the west. This project was resisted by the most opulent part of the Cherokees, and a considerable portion of the nation ; others of them, however, were in favour of removing ; and this diversity of sentiment among themselves created much confusion throughout the nation, and operated unfavourably on the state of the mission. The missionaries, however, continued their labours, and in 1830, there were no less than seventeen missionaries, including the interpreters, who were employed on five circuits, having the charge also of five schools, and of 850 Church members. And had the nation been left in the undisturbed possession of their inheritance, it seems but reasonable to suppose that continued prosperity might have attended the efforts which were making to do them good,



Some, as before stated, had resolved on moving west of the Mississippi. This may account for the small increase of the number of Church members.

In 1831, in consequence of the political measures of Georgia, in extending her laws over that portion of the nation within her chartered limits, and the resistance on the part of those averse to a removal, their troubles were much increased, and the missionaries themselves were greatly embarrassed. One of the missionaries, the Rev. Mr. Trott, for refusing to take the oath required by the state of Georgia, was arrested, inhumanly treated, put in chains, imprisoned, and in various other ways mal-treated. The Rev. Mr. M'Leod also, and the Rev. Messrs. Worcester, and Butler, the former a Presbyterian, and the latter a Baptist missionary, were treated in a similar manner by the officers of Georgia.\* What will be the end of these things we cannot tell; but it must be evident to every one, that such a state of political excitement cannot be otherwise than unfriendly to the interests of religion. Our only consolation is, that God rules the nations in wisdom, power, and goodness, and that He can make even "the wrath of man to praise Him."

Since the above was written, the following information has been received from the Rev. D. C. M'Leod, in a letter dated Feb. 14, 1832:—

"Out of the limits of Georgia the work is going on very well on the three different circuits. But it is lamentable to see how the cause has suffered, and is impeded within the Georgia dominions, from the disorders, strife, and contention, which the late policy of that state has introduced among the Indians. Those places which are vacated by Arkansas emigrants are speedily filled by white men; and unfortunately for the poor Indians, a considerable number of them are 'lewd fellows of

\* It is generally known that the superior court of Gwinnette county, in the state of Georgia, before which the missionaries were arraigned for their conduct, found them guilty, and condemned them to four years imprisonment in the state penitentiary. The Rev. Mr. Trott, on promising to leave the territory, was pardoned by the governor, while the Rev. Messrs. Worcester and Butler were committed to prison as criminals, and confined to hard labour. On an appeal, however, to the supreme court of the United States, the sentence of the court of Gwinnette county has been reversed, and a mandate issued for their release. It remains to be seen whether the state of Georgia will submit to this decision of the United States court.

the baser sort,' and the scenery of villainy, stealing, and intemperance, which is now exhibited in that part of the nation, is alike indescribable, and shocking to humanity. Tears of grief are wrung from the very heart of a missionary while beholding this exceedingly unpleasant state of things. But it is a matter of joy and thankfulness that, in the midst of numerous and strong temptations, and trials of a very afflicting nature, the most of our established members still remain steadfast, and are seeking a 'better country.' They say that they have no intention to give up their religion, nor relinquish their title to the promised heavenly country. The converted Indians are strong believers in the efficacy of fervent prayer. If their fiercest oppressors could but once witness, as I often have, the heavy sighs, flowing tears, and mournful complaints, which their distressed condition, and threatening calamities draw from their inmost souls, they would doubtless tremble through fear of incurring the displeasure of that God into whose ears the ardent prayers and mournful cries of these ill-fated people are poured, and who will, most assuredly, punish the adversaries of His people, either in time, or in eternity.

When I left the nation, the principal chief was about to proclaim a *national fast*, with a special design to humble themselves before almighty God, and call upon *Him* for help in this their time of need. They seem perfectly resigned to the merciful disposal of the all-wise Being, firmly believing that if they trust in Him, He will glorify His great name in their deliverance from political and spiritual thralldom. But it is quite certain that unless the present disagreeable condition of the Cherokees is speedily remedied, in some way, their much longer stay where they are is next to impossible. But let their destiny be fixed where it may, the blessings of the Gospel should not be withheld from them; for God has, among these people, made His salvation known in a most glorious manner, and many of them are 'a peculiar people, zealous of good works.'"

There are now on this mission, three circuits, 855 members, and five schools, containing about 100 scholars.

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#### IV. THE POTAWATAMY MISSION.

THIS mission was undertaken for the benefit of a small tribe of the Potawatamies, in the neighbourhood of Fort Clark, on the Fox river, in the state of Illinois. The Rev. Jesse Walker was appointed in the year 1823 to attempt to introduce the Gospel among these people; but little was

done until in the autumn of 1824, when a small school was established, consisting of six children, at Fort Clark. In the spring of 1825 the station was removed to the mouth of Fox river, and subsequently, about twenty miles farther up the river, where a school house was erected, and some ineffectual attempts made to convert the adults to the truths of Christianity. The next year, 1826, the prospects of success were somewhat promising, some of the Indians appeared friendly, and the school was enlarged to twenty children. Buildings were erected, and forty acres of land were put in a state of improvement. The mission consisted of the missionary, the Rev. Jesse Walker, and his wife, a teacher for the school, and two labouring men and a woman.

Notwithstanding the persevering efforts of the missionary in his work among these Indians, the difficulties to be encountered, arising from their savage customs, their strong attachment to their barbarous rites and ceremonies, as well as from their habits of dissipation, presented almost insuperable objections in their way, and though the children which they had taken under tuition, learned very well, the number which could be persuaded to attend was small. The manner also in which they had been heretofore treated by the whites rendered these Indians suspicious of the good intentions of those who now came among them. How lamentable is it that the inconsistent conduct of professing Christians should prove such a barrier to the success of those who sincerely aim at their present and future salvation! These suspicions, however, are common among the Indians of our country, and they have originated from the numerous attempts made by the whites to defraud them in traffic, and to dispossess them of their lands by improper means.

The embarrassments arising from these causes rendered the prospects of success among the Potawatamies extremely doubtful, though the missionary prosecuted his labours, "hoping against hope," until, in 1830, it was abandoned, the Indians having sold their lands with a determination to remove to the west. May they there find an asylum from their oppressors, and be yet visited by the consolations of the Gospel.

## V. THE CHOCTAW MISSION.

THE Choctaws are a tribe of Indians inhabiting a tract of country lying between the Tombigbee and Mississippi rivers, principally in the state of Mississippi, but partly in Alabama. Their number was estimated at about 20,000. Before the commencement of the mission they had made considerable advances in civilization, raising corn, cotton, and cattle, so that they often appeared clad in clothing of their own manufacturing. The American Board of Foreign Missions established a mission among the Choctaws in 1818, which has been very prosperous. They have a large establishment for all the purposes of agriculture and the various mechanical arts; and the \$6,000 which the Indians receive annually from the United States for a portion of their land, they have appropriated for the support of schools under the direction of the American Board of Missions.

In 1825 the Mississippi conference commenced a mission among the Choctaws under the superintendence of the Rev. William Winans, the Rev. Wiley Ledbetter being appointed the missionary. The beginning, however, was unpropitious, and the mission languished, being considered almost desperate, until 1828, when a very gracious work commenced at a camp meeting which was held chiefly for their benefit, in the month of August of this year. Previously, however, to this meeting, the way had been prepared for a favourable reception of Divine truth, by the indefatigable labours of the Rev. Alexander Talley, the particulars of which are detailed in the following interesting letter, dated June 24, 1828 :—

“It is with feelings of peculiar pleasure that I attempt to communicate the nature of my labour, and the prospects of success that have presented themselves in this mission since my communication in April last.

During the first three months, I had to travel without an interpreter; consequently my access to the natives was very limited. But from the warm reception that I met with from all persons to whom I had access, I was much encouraged. Early in April I procured an interpreter, but soon found that his timidity would not admit of his interpreting to large congregations. To obviate this difficulty, I procured a tent, and commenced visiting from house to house, and have been re-



ceived with an open frankness and simplicity that give me the fairest prospect of success. I pitch my tent near the house of one or more families, and inform them of the nature of my business, preferring to talk to the family at its residence, or at my tent. They generally prefer coming to my tent, to which they frequently invite their neighbours, if any live near them. On this plan I have delivered two discourses of from one to two hours' length, to from twenty to fifty persons, at different points of a neighbourhood, in the day. When I have visited a village of considerable size, I have fixed my tent near the residence of the captain, or some influential man, and through his influence have obtained a visit from most of the families, to whom I communicate such religious truths as I find their minds capable of receiving; and after thus conversing freely and frankly with all who may visit my camp, for two or three days, I call them together to a public meeting, where I endeavour to fix in their minds the truths that I have been teaching them the several preceding days. In several of these public meetings I have had much cause to regret the want of a competent interpreter. But in my family ministrations there has appeared a solemnity, an interest, and a spirit of inquiry, affording a good ground for the warmest hopes. What I teach them is entirely new, and the novelty of such truths may have much influence; but the gratification that they appear to receive from the hope of new hearts and holy lives, strongly inclines me to believe that the great Head of the Church is sanctioning the word.

In some instances I have been favoured with interpreters accustomed to public speaking, and have been much gratified with the effect.

Much of the good feeling shown me is a consequence of the exertions of Colonel Greenwood Laffore, the chief of the western district, in which I have spent the last three months. He has on all occasions manifested the warmest solicitude for my success. His house is known to be my home. Whenever circumstances justify it, he interprets sacred truth for me, in private or in the public congregation, and follows my discourses with talks to his people, impressing their minds with the importance of the truths that I have been teaching them. Under his direction, a few weeks ago, one of his captains called his people together to hear me. The captain, and two others, and a number of people, were present. I pressed the plain pointed truths of religion upon them for more than an hour, the colonel interpreting for me. I then invited them to make any inquiry that they might think proper. Several interesting inquiries were made, and, I believe, answered to their satisfaction. The principal captain then expressed the greatest satisfaction in having lived until such a talk was brought to him; said that

he was raised by parents who knew nothing of these things, but that he greatly rejoiced in the hope of learning more of these great truths. We then closed with prayer. A herald then called such as had left the assembly, and the colonel and each of the captains, in succession, delivered an impressive address to the people, pressing upon them the importance of changing their manners and habits, and following the good course pointed out by the good book.

I attended a council called by the chiefs a few weeks ago on important public business. While the people were collecting, which was near half a day, I spent the time in asking and answering inquiries on the subjects intimately connected with religious truth, the chief interpreting for me. And when the council was organized, the chief requested me to open it with prayer to the Great Spirit for His blessings on their deliberations. So decided a stand in favour of the prosperity and spread of Christianity in the nation, by a man deservedly occupying the highest station in the district, and being first in the affections of his people, must be expected to produce the happiest influence.

We expect to hold a camp meeting about ten miles above the white settlements, from which we expect much. The chief will call his people to attend it, and advise the captains to fill up all leisure time in talking to their people on such subjects as may aid the preaching of the Gospel.

Through such parts of this district as I have travelled for the last three months, evident marks of improvement appear every where. Very few follow their former wandering habits. Their houses are comfortable, and their fields are sufficient to produce a supply of the necessaries of life. Although last year was a bad crop year, I have found corn for sale in almost every settlement.

There are some evils over which we have much cause to weep. Of these whiskey is the greatest. But I am induced to believe that in twelve months it will be effectually excluded from the nation. My reason for spending so much time in this district, is, that it is the most destitute part of the nation. The point from which I write is on the Robinson road, ten miles above the white settlement, from which point it is about eighty miles to the nearest school, or missionary establishment. The call for schools is almost universal. A general wish to give their children an English education prevails. As an evidence of the prevailing wish for civilized habits, I have united two couple in matrimony, and expect to be called on frequently on such occasions."

At the camp meeting before mentioned a powerful work of grace commenced among the natives, which eventuated

in the conversion of four captains, who, with a number of private persons, put themselves under the care of the missionary. The good effects of this meeting induced Mr. Talley to appoint another in the month of October following. At this meeting still brighter manifestations of the saving power of God were witnessed, and many of the natives were cut to the heart, and struggled hard in the strength of prayer and faith for new hearts. Nor did they pray in vain, for many were brought into Gospel liberty. In the course of this year no less than 600 had made a profession of religion, among whom was the principal chief of the nation, Col. Lafore, who became a zealous and successful preacher of righteousness, and six captains, together with several of the most respectable and influential families. At this time two missionaries and two school teachers were employed.

Such a rapid progress had this good work made in the nation that in 1830 there were reported upward of 4,000 Church members. Three missionaries, three interpreters, and four school teachers were employed on the mission, and there was a loud call from the natives for the establishment of more schools. All the principal men of the nation, the chiefs and captains, with the exception of three or four, had embraced Christianity; and so deep and thorough was the reformation, that they had not only abjured their heathenish customs, but that chief corrupter of Indian manners and barrier to their improvement, alcohol, was banished from the nation by a solemn decree. Thus the good effects of the Gospel on the hearts and lives of these people proclaimed the divinity of its origin, and put to silence the gainsayings of evil-minded men.

But this mission also, so prosperous in its beginning, and so rapid in its progress, was destined to undergo a change for the worse. The same causes which operated so injuriously upon the Cherokees were working their way among the Choctaws. Though the laws of the state of Mississippi were less severe toward the Indians than those of Georgia, they were calculated and doubtless intended to produce the same effect, namely, to induce them to remove beyond the limits of the state, and mingle with other tribes west of the Mississippi river. A greater majority of

the nation, however, were in favour of such removal than were found among the Cherokees.\*

\* The following extract from the report of the secretary of war to congress, dated Feb. 16, 1832, will show the progress of emigration from among the several tribes east of the Mississippi and south of Michigan:—

“Agreeably to the best estimate that can be made at this department, the following is the number of Indians, who have already emigrated to that region:—Creeks, 2,500; Choctaws, 6,000; Cherokees, 3,500; Delawares, 3,000; Shawnese, 1,500; Kickapoos, 1,800; Kaskaskias, Piankeshaws, and Peorias, 400; Weas, 350; Senecas, 340.—Total, 19,390.

In conformity with existing treaty stipulations, about twelve thousand Choctaws will probably be added to that number within the present year, though possibly the departure of some of them may be delayed until the next. And should the arrangement, provisionally made with the Chickasaws, become absolute, and be ratified by the government, together with the treaties recently concluded in Ohio, the number of emigrants, during this season, may be estimated as follows:—Choctaws, 12,000; Chickasaws, 3,500; Shawnese, 350; Shawnese and Senecas, 320; Ottawas, 400.—Total, 16,570.

There would then remain, east of the Mississippi and south of the Territory of Michigan, the following tribes, and portions of tribes, who will probably ere long feel the necessity of joining their countrymen in the same region:—Creeks, 20,000; Cherokees, 11,000; Florida Indians, 4,000; Miamis, 1,000; Wyandots, 450.—Total, 36,450.”

The secretary then adds the following information:—

“The Indians upon the peninsula of Michigan, and between Lake Michigan and the Mississippi, together with their kindred bands in the northern parts of Indiana and Illinois, will probably seek a final residence in the country, considerably west of that river, and far enough north of the state of Missouri, to be beyond the reach of our frontier settlements.

It will thus be seen, that the country south of the Missouri river, and west of the state of Missouri and the territory of Arkansas, which has been purchased by the United States from the original occupants, for the purpose of division among the emigrated Indians, and with a view to their final establishment, will contain, when this measure is accomplished, a population of seventy thousand four hundred and ten persons.

It is impossible in the present imperfect state of our knowledge of the topography of that country, to ascertain, with much precision, the quantity of land heretofore ceded to the United States, that quantity already granted to the transplanted bands, or that which still remains for future assignment. The aggregate amount may however be estimated, from the best materials in the possession of the department at one hundred millions of acres. Of these, there have already been granted, in round numbers, to the Creeks, 4,000,000; Choctaws, 21,000,000; Cherokees, 7,000,000; Osages, 8,000,000; Kansas, 6,300,000; Shawnese, 1,500,000; Delawares, 2,000,000; Piankeshaws, 300,000. Making an aggregate of about fifty millions already allotted, and leaving nearly fifty millions unappropriated.”



The manner in which they were affected, when called upon to deliberate upon the proposition made to them by the general government respecting their removal to the west, may be seen in the following account of it, in a letter from Mr. Talley. "At the close of a camp meeting, at which not less than 2,000 were present, he says the district council was held. Here the agent communicated a talk from the president of the United States on the subject of their emigration to the west. After receiving the talk of the president, and giving a talk for him, the chief made some remarks to the people as children of sorrow, and quoted to them the words of the Saviour, John xiv, 1, *Let not your hearts be troubled; ye believe in God, believe also in me.* And after singing a hymn in the native language, the whole congregation bowed before the Lord, and the chief offered an awfully interesting prayer. This was to me, and I believe to most present, one of the most affecting scenes I ever witnessed."

At a great council held in the month of March of this year, 1830, it was voted to sell their land to the United States. This gave great offence to a part of the nation, and served as a pretext to the Pagan party to plot the destruction of the missionaries and the Christian Indians, the particulars of which are detailed in the following letter from a gentleman in Mississippi, dated July 21st, 1830:—

"The Choctaw country is divided into three districts, called Lower towns, Six towns, and Upper towns. The Upper towns form the western district. Col. Lefleur was formerly chief of the Upper towns, and Colonels Folsom and Garland were chiefs of the two eastern districts; until at a great council, held in March last, at which a majority of the warriors of the nation were present. Colonels Folsom and Garland [both Christians of the Presbyterian denomination] resigned, and Colonel Lefleur [a member of the Methodist Church] was chosen chief of the whole nation. This council, it will be recollected, also voted to offer their country for sale to the United States, on certain conditions, and to remove west of the Mississippi.

The vote to sell the country excited so much dissatisfaction that Mushulatubee, [the leader of the Pagan party,] who had formerly been chief of the Lower towns' district, but had been deposed, availed himself of it to recover his fortunes. He placed himself at the head of his friends, and with the aid of Netockache, the leader of the Kunshas, a little Pagan clan in

the Six towns district, succeeded in obtaining a temporary ascendancy in the eastern part of the nation. The followers of Mushulatubee went through the form of appointing him chief of the Lower towns in the place of Folsom, and Netockache took the place of Garland as chief of the Six towns. They then combined their efforts, tried all means in their power to put down religion, and becoming gradually more and more bold, at length threatened to drive all the missionaries out of the nation, and if they were compelled to emigrate west of the Mississippi, declared that not one should accompany them. They deposed the Christian captains throughout the two districts, and made use of threats, persuasions, and bribes, to induce those who had professed Christianity to cast off fear and live without God. It was now a time of great and almost constant alarm, and probably the only consideration which prevented the Pagans from proceeding to extremities was the fear of Lefleur. At last, believing themselves sufficiently strong, they resolved 'to break him,' but in this they were disappointed, as will be seen in the sequel.

At the time of the distribution of the annuity for the two eastern districts at the factory, Mushulatubee and Netockache surrounded the building with their men, and resolved to prevent the Christian party from receiving any part of the goods. For this purpose they stationed guards along the road, and had collected a body of fifty or sixty armed men. But what was their surprise when Col. Lefleur suddenly appeared before them at the head of eight hundred armed warriors. The truth is, he left home with the determination of settling the controversy. He had, therefore, made ample preparation, and on his arrival near the factory he sent to the Pagans 'a straight forward talk,' and it was also a 'hard talk,'—'Mushulatubee must resign,' and must make his decision in fifteen minutes. At the end of this period, receiving no answer, Col. Lefleur, at the head of his mounted men, proceeded toward Mushulatubee's quarters. It was now expected that there would be bloody work, but Mushulatubee had secreted himself, and Netockache, coming forward, offered his hand for peace and was accepted. Col. Lefleur and Col. Folsom, themselves unarmed, but at the head of their men, then pushed their way, in company with Netockache, through the guard, toward the body of the Pagan party, who fled in all directions at their approach. Mushulatubee at length made his appearance, and, finding all resistance hopeless, consented to resign, and was told not to think of the office of chief for himself so long as Folsom or Lefleur lived.

'Every thing,' says the letter, 'has turned out well. Lefleur has raised himself in the esteem of thousands. He was very prudent, but determined. His cause was good. Mushulatubee and Netockache were usurpers and bitter persecutors, but

Mushulatubee has sunk, and although Netockache is at present acknowledged as chief of the Kunshas, he is 'to walk straight,' or he will himself sink. Another chief will soon be elected in Folsom's district. The United States' commissioners will probably visit the nation to treat before long. What the Choctaws will finally do, I know not, or what troubles are before them. One thing is pretty certain, that they are threatened with a famine on account of the drought. Many will have no corn at all, and others only part of a crop.'"

All these things must be supposed to have had a deleterious influence upon the state of religion, notwithstanding the pious efforts which were made by the missionaries and the leading men of the Christian party to keep the converts together, and to preserve them in peace and purity. A hope that a general removal to the west under the fostering care of the general government, if accompanied by their missionaries, would prevent them from being torn to pieces by divisions, and enable them to keep up among them the ordinances and blessings of Christianity, was one motive which induced them to consent to the proposition made them to emigrate. Whether this hope will be fully realized or not, we must leave to time to declare.

In consequence of the determination of the Choctaws to emigrate to the west, according to the wishes of the general government, the Rev. Mr. Talley made a journey into the country destined for their future residence, with a view to ascertain for himself the feasibility of the plan, and the probable advantages they might have in their new residence. In a letter dated Dec. 20, 1830, he says, "I have spent a week in the country and have conversed with men in whom every confidence may be placed, who have traversed the country in every direction for 200 miles in the vicinity of the Rocky Mountains, and I feel assured that the Choctaws will not only be satisfied, but they will feel themselves greatly benefitted by the removal. A great part of the country is extremely rich in soil, prairie, timbered, and crane bottoms, water of the best quality, and freestone and blue limestone; many good springs, and wells easily obtained; streams for mills," &c. Some, who were opposed to the removal of the Indians, had represented the country as a barren waste, and therefore totally unfit to be inhabited. To judge for himself in respect to these things, and to satisfy the curiosity of the Indians, Mr. Talley made this

tour of observation, in which he seems to have formed a favourable opinion of the state of the country, which was highly gratifying to the advocates for their removal.

In a subsequent communication, dated Choctaw Nation, West, March 18, 1831, Mr. Talley says, "Ninety-two Choctaws were numbered by the commissary department, preparatory to their being furnished with one year's provisions. This early attention of the government to the wants of this people is very sensibly felt by them. The second Sabbath after the arrival of the emigrants, they had a general meeting for Divine service. The season was truly refreshing. About fifty of them are members of the Church, and they gave good evidence that they had sustained but little loss in their spiritual enjoyment."

Those of the Christian converts who still remain on their lands are generally faithful to their professions, and the missionaries attend to their duties; but it cannot be expected that in their present unsettled state much progress will be made in their religious improvement.

In a more recent communication from Mr. Talley, dated Choctaw Nation, West, Sept. 5, 1831, he states that nearly 500 emigrants had arrived at their new home, most of whom were members of the Church. Soon after these were joined by twenty-five additional emigrants. The following is Mr. Talley's account of the state and prospects of things in this new settlement:—

"The members continue to attend regularly upon the public ordinances of the Church. Our meetings are much of the character of a warm camp meeting among the whites. I have never known a dry and barren meeting, since the people were in sufficient numbers to assemble for public worship. Until the close of July my interpreter was with me; this enabled me to preach to the congregation every Sabbath; since that time the public exercises have been conducted by native exhorters; but in this we are greatly blessed, the Lord having raised up several public speakers, whose words are attended with power to the hearts of the people. These exhorters are full blood natives, and strangers to the English language; but the nature of their instructions is fully understood by brother Myers, our Choctaw teacher. Brother Myers has taught these exhorters to read their native language, both in print and manuscript, and is now teaching them to write; and one of them is so far advanced that he begins to copy certain manuscript translations of Scripture, with notes and comments, prepared by brother



Myers and myself. These men we look to, as the persons raised up to be the future preachers and missionaries of the Choctaws. We hope to recommend one of them to the next annual conference as such. These exhorters were put in charge of the several companies to which they were attached, as the leaders of the people in their public religious exercises, and required to see that a strict discipline was kept up among the members; and to the manner in which these duties were discharged, we must attribute much of the spirit and power of religion that appeared among the people on their arrival here.

Since reaching their new homes, the people have been too much occupied in cultivating their corn, to admit of any attention to schools; consequently, brother Myers has spent the summer in cultivating a small farm. But on last Saturday he re-organized his Choctaw school, and found thirty-five persons present, most of whom are able to read in easy lessons: many of them have greatly improved since leaving the old nation. The school we expect will consist of fifty learners in a few weeks. We intend to have it attended as a Sabbath school, embracing each preceding Saturday until the circumstances of the people will admit of their attending more constantly."

After speaking of the arrival of the above-mentioned twenty-five emigrants, Mr. Talley remarks as follows:—

"There accompanied them ten men, who had left the old nation several years ago. The leader of this party left the old nation in November last, bringing with him thirty or forty head of cattle. The high waters detained him near the Mississippi, where he found these, and many others of his countrymen. As he states: 'Feeling anxious that all Choctaws should hear the good talk,' he visited them at their camps, sung and prayed with them, and exhorted them to go with him to the good world. Soon he discovered a division among them. Some appeared willing to hear, while others violently opposed the good way. The contest soon assumed the most alarming aspect. While he was commencing his devotional exercises, one of the opposers came up behind him and stabbed him with a butcher knife, to the ribs, a rib fortunately arresting the weapon. The circumstance was immediately known through the whole company; but such was the Christian spirit evinced, that not an angry word dropped from his lips; and such was the zeal of his brethren that the devotional exercises were not at all interrupted. He continued to labour with them until a number received his talk. The ten who came with him came forward last Sabbath and joined as probationers—one of them is an old prophet. There also came with him a fine looking Quawpaw, or half blood Quawpaw; he understands the Quawpaw and Choctaw languages, and will remain

until the Choctaw chief comes on, when the Quawpaw chief will visit the Choctaws and enter into friendly relations with them, and if possible come and be blended with the Choctaws. This man has come on as the interpreter: he appears captivated with the 'good talk.' The Choctaws tell me that it is his subject of conversation from morning until night, and from night until almost morning again."

In consequence of the general removal of the Choctaws to the west, the mission east of the Mississippi is nearly broken up; and although the Christian and the philanthropist can but lament that any efforts should be made to infringe upon their rights, or to dispossess them of their inheritance, yet, if their removal to their new home should separate them from the contaminating influence of the immoral white population, they may yet be established in a religious community, enjoying all the rights and privileges of citizens and Christians. We can but hope, therefore, that the present movements toward these natives will be so overruled by a benignant Providence, as to consolidate them in one compact community, where, by cultivating the arts of civilized life, embracing the doctrines of Christianity, and by acquiring the habits of sobriety, honesty, and industry, they may grow up into a nation enjoying all the immunities of Christianized and civilized freemen.

This hope is strengthened by the success of the incipient experiments already made. Those who have gone to the west, accompanied by the men of God who had been instrumental of their conversion to the Christian faith, have been thus far preserved from apostasy; and the high probability is that their example will exert a salutary influence on the surrounding tribes in that remote wilderness; that through the instrumentality of native teachers whom God shall raise up, the glad tidings of the Gospel will be carried from tribe to tribe, until all the hills and valleys of the western wilds shall echo with the voice of redeeming mercy, and even the shores of the north Pacific be reached by the foot of the zealous missionary.

That the reader may see that these anticipations are by no means visionary, but are founded on facts of this encouraging character, he is presented with the following letter from the Rev. Mr. Talley, with which I shall close this account of the Choctaws. The letter is dated Kiametia, Choctaw Nation, West, December 22, 1831, and was

addressed to Mrs. Chubb, of Philadelphia, in answer to a request for information respecting the state of things on this mission :—

“MADAM,—It is with much pleasure I attempt to give you the information requested in your kind letter of 6th September. It reached me on the 20th of last month, and would have been answered immediately, but for the hope that the arrival of the approaching emigrants would have enabled me to have given a more full account of the prospects of the mission ; but the delay of the emigration compels me to confine my remarks principally to the state of things as they have existed with us for the last twelve months. On the conclusion of the treaty in September, 1830, it was discovered that much restlessness was felt, and there was danger of very serious loss to the cause of Christianity both in the old nation, and also in their new home, by suffering the people to remain in their disorganized state, under the influence of evils over which the rulers no longer found themselves capable of exercising a control. Many of our most faithful full-blooded natives anxiously wished forthwith to leave a country where they could not hope for peace, and even without any certain resources except their rifles, to make their way to their future permanent residence. There they wished to raise the Christian standard, before the soil should be trodden by an enemy of their Lord ; and there they wished their opposing brethren to see that their new country was first to be taken possession of by those who were firm in their attachment to civilization and Christianity. The chief of the north-west district wished me to meet their people in the west, and as far as possible to provide for them ; but he could furnish no funds ; the credit of the nation was to be used, if possible, in procuring corn, and a smith's shop, &c, for them. My own resources were four hundred dollars, the balance of the appropriation of the preceding year. Myself, and my interpreter, and Mr. Myers and family, (my Choctaw teacher sent on by the chief with the emigrants as an interpreter, and to open their way among the whites in all difficult cases,) were to be provided for in a new and expensive country, after a journey of four hundred miles, mostly wilderness and swamp. These were our prospects on leaving our comfortable cabins in the commencement of one of the severest winters ever experienced in the south or west. But the call was imperious. I could not be assured of the favourable views of my course by my brethren in conference ; and had reason to fear that my private resources, as well as the missionary funds on hand, would be entirely drained by the demands of the people of my charge. I felt that every thing dear on earth was pledged. But was there not a cause ? In December I reached the ruins

of cantonment Towson. In January my interpreter got on. The 10th of February brother Myers and his family arrived, after encamping in forty-two different places, and spending five weeks in preparing a boat to ferry the people over one stream. In a few days, the first company of emigrants reached their point of destination, but brought the distressing account that one of their company had perished with cold and hunger, and that there was much danger of others sharing the same fate. To prevent a recurrence of such an appalling circumstance, I prevailed on friends to supply the future emigrants with corn at suitable points, from the Washita to the nation. I found all the emigrants warm in the spirit of religion; their attention to the Sabbath, to peace, and order, and devotion in all their camps, had been uniform and constant; so far from decreasing in number, several who had been absent from the nation for several years, had joined the different companies, and came on with them to join the Church. During the crop season, we had regular Saturday evening and Sabbath seasons of devotion; at which all the emigrants who could be spared from their camps regularly attended. The power of the Great Spirit was uniformly present (for I am not conscious of ever witnessing a barren meeting) with us; it was literally a camp meeting every week; and I have seen few more refreshing camp meetings among the whites, than our weekly meetings were. Our members continued to increase from February to June, when they amounted to nearly five hundred souls; (with but few exceptions,) all of whom, having reached the years of discretion, are members of the Methodist Episcopal Church.

Since September, the people have been partially employed in forming permanent settlements above the fort on Kiametia, and on Little River, east of the fort. In forming these settlements, we are divided into two Churches, in each of which we are preparing camp grounds: as to houses of worship, we cannot possibly obtain them yet.

During this season, while the people were scattered, our meetings have not been so uniform; but they now are sufficiently collected in the two settlements to enable us to collect all the people at the two points, whenever the weather will admit. During the crop season, I was under the necessity of having a house erected below the fort: but the people having left that part, I felt it absolutely necessary to go with them, and for the last three weeks I have had my small family in the immediate neighbourhood of the future camp ground on this river. Having no road, I only packed such articles as would enable us to occupy a tent, until a man that I had hired could put me up a cabin. To the view of a citizen of your city our situation would have been pronounced distressing. Imagine a man and his companion in a deep and extensive forest,



within two hundred yards of a dense cane break, in which the tracks of the largest sized panthers are found ; living in a linen tent covered with ice and snow for a week, with but two blankets to cover a bed of grass and a common domestic tick. This, my sister, has been our situation for a large part of the last three weeks, and yet our enjoyment would not be exchanged for the comforts and luxuries of a city life. Our people love us, and are journeying with us to a better life. During the crop season, brother Myers cultivated a small farm, and has since attended to his Choctaw school as circumstances admitted.

The ensuing year I have requested the employment of two Choctaw teachers, and a native full-blooded travelling preacher. Even while forming their settlements, the Choctaw can be taught with success, if we can only obtain a supply of books ; but the restlessness that has afflicted us for the last two years, has prevented our having translations prepared, or books printed. These are objects of the highest importance, and must receive our first attention so soon as circumstances admit of their successful prosecution. Schools for teaching the English language will be of immense value, so soon as the nation is permanently settled. It is true that the nation has made large appropriations for education, but whether the nation is really to be benefitted by these appropriations or not, will depend on circumstances. At least, there should be some English schools, at which some of the children of our people could be instructed according to our own principles.

We have to lament the death of two of our useful and influential members. John Choctawmatalaw, a promising exhorter, left us with a good hope of a better country, about four weeks ago. Captain Kuleshubby had been indisposed for several days. The evening before his death, the pain in his head became violent. Through the night he was very ill. In the morning, he called his wife and his younger brother to him, and informed them that it was his last day. He gave directions as to the use of his little property, and the settlement of his temporal concerns ; he then gave them his dying charge, and concluded by stating, that he had seen Jesus above, and was going to him, and expired. Thus died our Choctaw brother. Who would not rejoice to be instrumental, either personally, or by his contributions, to save such a man from the inebriating bowl, and prepare him for such a death !

Your brother and servant in Christ,

ALEXANDER TALLEY.

P. S. Some of our Choctaw exhorters are anxiously hoping, within a very few years, to carry the good news of a Saviour to the wild red men of the extensive wilds north and west of them."

## V. THE ONEIDA MISSION.

The Oneida Indians are located on the Oneida reservation, near the Oneida Lake, in the interior of the state of New-York. They have been partially civilized for some time, and the Protestant Episcopal Church has had a mission among them for several years. They were, however, generally in a deplorable state as to morals and religion. Through the influence of intoxicating liquor, to which they were much addicted, and those other vices which usually accompany the free use of ardent spirits, these people, instead of being healthful and flourishing, were fast melting away, diminishing in their numbers, and deteriorating in their morals.

In this sad state they were when they were visited by a young convert of the Mohawk tribe from Upper Canada in the year 1829. Being able to speak to them in their own language, and from his own happy experience of divine things, their attention was arrested, their hearts affected, and a glorious reformation commenced, which terminated in the conversions of upward of one hundred of these depraved Indians. A school was also established consisting of about eighty children. Some of these native converts going among the Onondagas, a neighbouring tribe, and relating to them what God had done for them, a society of young converts was raised here, consisting of twenty-four members, three of whom were chiefs.

Through the liberality of the friends of missions, a house of worship was erected, which, unhappily, was soon after consumed by fire. An appeal to the public, however, soon enabled them to rebuild it, and through the constant exertions of the missionary, the Rev. Dan Barnes, the work of God prospered among the Oneidas, as well as the Onondagas. In the year 1831 there were reported one hundred and thirty Church members, among the former, and sixty among the latter, and one hundred and fifteen children in the school. The children are said to make surprising progress in learning, are docile and obedient, much attached to their books, and are forming habits of industry.

The spirit of emigration has seized these people, and many of them have removed to Green Bay, and it is highly probable that most of them will go. Those who have

gone have expressed a desire to have a missionary reside among them. Could their wishes be complied with, it seems reasonable to suppose that this will be a providential opening for the introduction of the Gospel among other tribes in that region, who are yet in the "land and shadow of death."

Though some of the Onondagas relapsed into their heathenish state, and thereby brought a reproach upon the cause they had espoused, they have been again visited with an outpouring of the Holy Spirit, by which some who had backslidden have been reclaimed, and the work of reformation has extended among others of the tribe. This good work has been promoted by the instrumentality of Daniel Adams, a convert from the Mohawks of Upper Canada, by whose labours the mission has been much blessed during the past year. This young native has consecrated himself to the service of his red brethren with much zeal, and, as he can speak to them in their own language concerning the things of the kingdom, he promises extensive usefulness in forwarding the Indian missions, particularly among those who speak the Mohawk language.

A recent communication from Mr. Barnes states that the mission is in a prosperous condition, and that about thirty have been added to the communion of the Church. The schools are doing well; the progress of the scholars in learning is encouraging, and promises to reward their friends who have aided in their support with an ample recompense, so far as moral and literary improvement is concerned.

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## VI. SHAWNEE AND KANZAS MISSIONS.

In 1830 the Missouri conference determined on making an attempt to introduce the Gospel among these tribes of Indians. The Rev. Thomas Johnson was appointed to the former, and the Rev. William Johnson to the latter.

Mr. Johnson reports that the Shawnees are in general of a docile and tractable disposition, have nearly abandoned the practice of living by hunting, and are very desirous of cultivating the soil, and many are solicitous for the introduction of the arts and of literature among them. They are

settled in a healthy and fertile country, and a school consisting of seventeen children is established. A house is in progress for their accommodation, and when finished, it is expected the school will be enlarged.

Owing to the difficulty of procuring a suitable interpreter, not much has been done in the way of religious instruction, though several of the adult Indians are becoming seriously inclined, and it is believed that the mission will succeed.

In consequence of the ill health of Mr. Johnson, he did not reach the field of his labour among the Kansas until about the first of December, 1830. He first directed his attention to preparing a house for the accommodation of a school and for religious instruction. Though not favoured with an interpreter, and few only of the Indians could understand English, some good impressions have been made. Three white persons have been brought to the knowledge of the truth, and those who have attended the school, nine Indians and seven whites, have made a good beginning in learning to spell and read. The missionary is endeavouring to acquire a knowledge of their language, and should he succeed, he will have the happiness of preaching the Gospel to not less than nine thousand of these Heathen of our wilderness. Should, however, the Lord of the harvest take this work into His own hands, and raise up native teachers as He has done in other places, and among other tribes, the slow and tedious process of learning their language or of preaching only through interpreters, will be superseded, and then a more rapid progress of the Gospel will be witnessed also among these natives of our forests.

Thus I have endeavoured to give a brief but faithful narrative of the commencement and progress of the work of God among the aborigines in the United States and territories. And who that has traced it with candour and attention but must acknowledge the good hand of God? Nothing indeed can more powerfully demonstrate the power of the Gospel than the effects it has produced on the hearts and lives of those savages. Whether the work shall be permanent or not, and continue to spread and prevail, until all these Heathen shall be given to Christ for His inheritance, we must leave for time and future events to decide. Our duty is plain. We must persevere and leave the event to God.



## CHAPTER IV.

*Original Missions in Upper Canada.*

THESE missions are of a very interesting character. Among the various tribes which inhabit this part of British America, there are said to be not less than thirty thousand who speak the Chippeway language,\* beside perhaps

\* The following remarks respecting the Chippeway Indians and their council fire are from the pen of the late Governor Cass:—

“The Chippeway tribe formerly inhabited the regions around lake Superior, and its council house and the seat of the eternal fire were at west Keeweenaw point. Here lived the principal chief, called the Mutchekewis, who exercised more authority, and assumed more state, than would be compatible with the present feelings of the Indians. The designation was official and not personal, and the office was hereditary in the direct male line. He was supported by voluntary contributions, his muskinewa, or provider, making known, from time to time, his necessities, by public proclamation. Whatever was required upon these occasions, whether food or clothing, was immediately furnished. He appears to have been the chief priest, and could neither engage in war nor hunting.

In the village where he resided, and near his cabin, the eternal fire was kept burning. The altar was a kind of rude oven, over which no building was erected. Four guardians were selected by the Mutchekewis, to take charge of the fire. Two of these were men, and two women. They were all married; but the wives of the men employed in this service, were required to cook and do the necessary domestic work, while the husbands of the women, destined to the sacred duty, were always engaged in hunting and providing whatever else was wanted. The four persons devoted to the altar, were thus left without any secular cares to divert their attention from the holy trust committed to them. A perpetual succession was kept up in this priesthood, by a prerogative of the Mutchekewis, and the principal head woman; the former selecting a husband and the latter a wife for the survivor, whenever either of these eight persons died. The chain was thus always unbroken, and the traditionary rights transmitted unimpaired. Death was the penalty for any neglect of duty, and it was inflicted without delay and without mercy.

The council fires were lighted at the great fire, and carried wherever the council was held. After the termination of the business, a portion of it was carefully returned, and the remainder of it extinguished. Whenever a person became dangerously ill, if near enough, he was taken to the house of the Mutchekewis, where his fire was extinguished and a brand was brought from the altar, and a fire kindled, at which a feast was prepared. A great dance was then held, and the viands consumed. And it is added that the patient seldom failed to recover.

Once in eight years the whole Chippeway tribe assembled at their principal village, about the season of the buds. Early in the morn-

eight thousand who speak the Mohawk language.\* These are scattered abroad in different places through the province, on the borders of the lakes and margin of the principal rivers.

The Mohawks are settled on the Grand River, on a rich reservation of land twelve miles wide and sixty miles in length, and which is guaranteed to them by the English government. At the head of this tribe was the celebrated chief, Col. Brandt, whose feats in the revolutionary war are well known. Though civilized, and well educated at Dartmouth college, where also two of his sons have been educated, it seems that he never heartily embraced Christianity, so as to come fully under its experimental and practical influence. Much pains had been taken to introduce among the Mohawks the arts of civilized life, and they had made considerable progress in agriculture, raising sheep and cattle, &c. At an early period of the settlement of that country, the society for promoting Christian knowledge exerted itself to Christianize these people. A missionary was sent to preach to them, and the Gospel of St. Mark, and the Prayer Book were translated into the Mohawk language for their benefit, the former by Col. Brandt. It may be doubted, however, whether their moral state was at all improved by what had been done for them. Like all other tribes who have mingled with the white population, they were addicted to intemperance, and had learned to gamble, to swear profanely, to race horses, &c. Some exceptions ought perhaps to be made in favour of individuals. Missing the great pipe was lighted at the sacred fire, and delivered to the Mutchekewis. He took one smoke, and then delivered it to the women, and these to the men, by all whom it was in like manner smoked. It was then passed to the children. This ceremony consumed the day, and early the next morning a feast was held, at which the men, women, and children ate in separate groups, silently, and without singing or dancing. In the evening they departed for their different villages.

The fire was called *kaugageeshkoote*, or the everlasting fire. The principal male attendant was *Kaugegee Keeghik*, or the everlasting sun, and his assistant *Kanawaudunkshkoote*, or the fire-keeper. The principal female was called *Kaugegee Gaubewakna*, or the everlasting standing woman, and her assistant *Kabagaubewekwa*, or the woman who stands all the time."

\* These are the Mohawks, the Oneidas, Onondagas, Senecas, Cayugas, and Tuscaroras, which make what are called the *six nations*, and reside in detached bodies, of from two hundred to two thousand, on both sides of the St. Lawrence.

Brandt, now Mrs. Kerr, a daughter of Col. Brandt, is a lady of rare accomplishments, and has taken an interest in the welfare of her nation, is a firm believer in Christianity, and endeavours to live according to its precepts.

From the time the Methodist preachers commenced their itinerant labours in that part of the country, they had been in the habit of riding constantly through their settlement, and occasionally preaching to them, but without any visible effects, except in one or two instances. In the year 1801 a young Indian was baptized at a quarterly meeting by the Rev. Joseph Sawyer, who was called after the preacher who baptized him, Joseph Sawyer; and the wife of a Mr. Jones, father of Peter Jones, was likewise baptized about the same time, and received into the Church. These were all the conversions known to the writer until the recent revivals of religion among them.\*

\* The following account of an interview which I had with some Indians who were then residing about twenty-five miles below York, on the northern shore of Lake Ontario, is extracted from my Journal, and was published in the Methodist Magazine for 1820, and which I take the liberty of inserting here, as it will show, not only the state of society at that time in that remote wilderness, but my feelings and views in respect to the Indians. It is as follows:—

While travelling in Upper Canada in the year 1803, on the first day of January I left York, the capital of that province, in order to go down the lake shore, and had about thirty-five miles, mostly wilderness, to pass through. About sunset I came to the house of an Indian trader, where a number of people were assembled from a neighbouring settlement, men and women, celebrating the new year. I had then ten miles farther to go in order to reach the settlement where I had an appointment to preach on Sabbath morning.

After riding about two miles, I came to a small creek which was partly frozen, and the bridge so broken that I could not cross on it; and neither could I, by any means in my power, though I tried for an hour, get my horse over the creek. Being in the woods, the weather very cold, and it being in the night, after considerable labour to no purpose, I was under the necessity of returning to the above-mentioned Indian trader's, it being the only place to which I could go. Desiring, if possible, to reach my appointment Sabbath morning, I offered them money if some of them would accompany me and help me over the creek. This, however, they refused to do; but said, if I would stay with them, they would use me well. I had no alternative but to accept their invitation or stay in the woods. They were quite merry, singing and dancing.

Although I declined the whiskey which was the first thing they offered me, I thankfully accepted of some supper, having eaten nothing since morning. They continued their singing and dancing, and I com-

In the year 1822, the Genesee conference, which then included Upper Canada, turned its attention toward the Mohawk Indians, and appointed the Rev. Alvin Torry to make

menced a conversation with a female, who I found had been a professor of religion. Our religious conversation soon attracted the attention of others, who gathered around me, and to whom I spoke freely on the necessity of salvation. By this time so many had collected around me that they could not well carry on their dance. Wherefore a robust looking man came up to me and said—"Friend, if you will be here you must be civil—you must not preach!" I replied, that I was not preaching, but as Providence had cast my lot among them, he could not blame me for discharging my duty. He said, "No—but we must dance." He then, partly by persuasion, and partly by force, led them on to the floor, and they continued dancing. About twelve o'clock I requested liberty of the trader, who had manifested much friendship for me, to address the company. Liberty being granted, they were persuaded to desist from dancing any more that night, as they were intruding upon the Sabbath.

The trader then informed me that the Indians with whom he was trading, and who were encamped in the immediate vicinity, expected a dance; and he wished my liberty to call them in for that purpose. I told him I was not master of the house; but advised him, if practicable, to dispense with it. He replied that he had pledged his word to them to allow them a dance, and unless he redeemed it they would be much offended. Accordingly he went out and gave an Indian whoop, and forth they came from their encampment, and rushed into the house. They immediately commenced their dance, which was performed by knocking on an old frying pan with a stick, every one singing, and moving in a circular direction with great swiftness.

This being ended, I had an opportunity through the trader, who was my interpreter, to converse with them on the subject of religion. They formed a circle around me, while I addressed myself to their chief. I asked them if they knew from whom they had descended? The answer was, "That the good Spirit made one man at first, and placed him on a small Island, (according to his description about the size of an acre of land,) that this man offended the good Spirit, for which offence the man was driven from the Island on to this continent—from him they had all descended." I then gave them an account of the creation of the world, of man in particular, of his first sin, and of his consequent peopling of the world, according to the sacred Scriptures—To all which they listened with great attention.

I asked if they had ever heard of Jesus Christ? It was answered "No." I then gave them an account of His birth, life, miracles, sufferings, death, and resurrection; and the end to be accomplished by all these things. While describing the sufferings of Christ they seemed filled with wonder and astonishment, and great solemnity rested on their countenances. Having ended my discourse, the chief threw his arms around my neck, hugged and kissed me, called me father, and asked me to come and live with them and be their instructor. The simplicity with which they received my words, and their affection greatly affected me: and this interesting interview with these sons of the forest more than compensated for the inconveniences I had



an attempt to introduce the Gospel among them. He commenced his labours at the mouth of the Grand River among some white inhabitants, and pursued his route up the river about twenty-five miles, passing through several Indian settlements, and thence branching out he formed a circuit of about one hundred and forty miles in circumference, embracing ten appointments in two weeks. In every neighbourhood which he visited, he found the people willing to hear the Gospel. Near the mouth of the river a branch of the Delaware Indians resided, many of whom understood the English language. To these Mr. Torry frequently preached in the course of the year, with considerable success. About fifty miles up the river is the Mohawk village, where, as before remarked, Divine service was regularly performed in the Mohawk language, by reading prayers,

suffered. Indeed, I hoped the time was not far distant when these Heathens should be given to Christ for His inheritance.

But the most disagreeable part of the story remains untold. The Indians had retired peaceably to their encampment, and most of the whites had gone to their habitations, when a quarrel commenced between the trader and one of his associates. The former had become so intoxicated as to lose the government of himself, but still demanded more whiskey, which the latter refused to let him have. Twice they drew their fists to fight, and twice I placed myself between them, and was the means of preventing them from coming to blows. The drunken trader, after much altercation, swore that unless whiskey were given him, he would call the Indians into the house and murder them all. "Go," said the other, "as soon as you please." He went—and at his call the Indians came in a body to the door of the house. There were three men beside myself, and one woman in the house. These armed themselves with cudgels, and stood at the door with a determination, if possible, to knock down the Indians as they entered! I shuddered for the consequences. Blood, the blood of my fellow creatures, I feared would be shed. The trader now opened the door, came in, and threatened those within, that, as his guards were at the door, unless whiskey were given him, he would fall upon them and murder them. "Will you?" said the other, raising his fist to strike, which I prevented again by stepping between them. Tapping the exasperated man on the shoulder, and accosting him with a few soft words, I finally persuaded him to go in bed with me. I lay down with him, and he soon fell asleep. Thus, by the mercy of God, ended the contest without shedding of blood. Soon as daylight appeared, I went on my journey, feeling thankful to God for preserving me in the midst of dangers, and especially for the pleasing interview with these untaught barbarians. From that time to this I have felt a tender concern for their salvation, and I hope the present exertions which are making for their conversion to Christianity may be rendered effectual.

occasionally by a minister of the establishment, and, in his absence, by one of the natives.

Above these are the Cayugas, and Onondagas, who, though they were unfriendly to the Gospel, had the best regulated community of any of the Indians on the river. They had taken great pains to banish from among them polygamy and the use of intoxicating liquors, and had succeeded to a considerable extent. If any of their members transgressed their laws in these things, he was laboured with as an offending brother, until he either yielded to their persuasions and reformed, or was banished from among them. The latter, however, seldom happened, as they were assiduous in their endeavours to reclaim him and generally succeeded. They assigned as a reason for their opposition to the Gospel, that the Mohawks, who had it, *drank rum and committed wickedness!* In addition to these vicious habits which had been contracted in consequence of their proximity to the demoralized white inhabitants, the natives had their religious superstitions to which they were strongly wedded. Most of these, but more especially, the Chippeways, believe in one supreme good Spirit, whom they call KE-SHA-MUNETO. As he is possessed of entire *goodness*, they think he can do no evil—hence they neither fear him nor offer to him any sacrifice.

They likewise believe in the existence of an evil spirit, whom they denominate MANCHE-MUNETO. Him they fear, and to appease his wrath and to avert the evil he might inflict upon them, to him they offer sacrifice.

In addition to these two great and powerful beings, they believe in the existence of a multitude of subordinate deities, whom they distinguish by the name of MUNETO. These are local deities, and have their residence in caves of the earth, in great falls, large and dangerous waters, and powerful winds, which they control, and in fact in whatever of natural phenomena is calculated to inspire awe and dread in an uneducated and superstitious mind. To these inferior deities the souls and bodies of individuals are committed, and it is a matter of much solicitude for each one to know to which of the Munetos his destinies are assigned. To obtain this knowledge they use great and painful austerities, and more especially that of fasting for several days in succession. When thus reduced to much

bodily weakness, their minds become troubled in sleep, and their dreams are interpreted in such a way as to satisfy them that a bear, a deer, a snake, or some other animal becomes the representative of their guardian *Munetos*; and hence ever after they pay a superstitious reverence to this animal.

Another superstition is kept up among them by those whom they denominate their *PAW-WAWS* or priests. These deal much in various enchantments, by which the people are deluded and bewitched. These necromancies profess to hold intercourse with absent spirits, whether dead or living, and that, with their enchanting apparatus, they can inflict punishment on their enemies, even though at a great distance. In consequence of the influence these conjurers hold over the ignorant multitude, the latter are held in great bondage to superstitious fears and slavish forebodings, which have ended in destructive wars. For some of the tribes have believed that this supernatural power has been exercised by their enemies, causing sicknesses and deaths by means of poisonous medicines. To be revenged they have seized the tomahawk and dealt out death and destruction upon their supposed adversaries. In this way some of the pious Moravian missionaries, and others have suffered as well as some of the Pagans themselves.

With these prejudices, handed down to them from their forefathers, the missionaries had to contend; and there can be no surer evidence in favour of the efficacy of the Gospel than the fact, abundantly corroborated among these tribes, that they have no sooner embraced Christianity than all these Pagan rites and superstitions have been banished from among them. Their enchanting apparatus is thrown away, the power of their *paw-waws* or priests, is broken, and the great good Spirit becomes the only object of their adoration, trust, and comfort; while they look up to Him by faith in Jesus Christ.

There are certain customs also to which they are addicted in their Pagan state, of a barbarous character, from which they are delivered by the power of the Gospel.

Whatever knowledge they might have possessed of the healing art before the introduction of ardent spirits among them, it is certain that now they are seldom able to control the diseases which prevail among them at this day. "I

have," says Mr. Case, "heard their conjurers all night, by the side of the sick, beating their *tum-tum* (a kind of small drum) and humming their monotonous tunes over the sick child, attempting in this fantastical way to drive away the evil spirit and cure the disease, while the sufferings of the sick under these tedious ceremonies must have been extremely distressing." If not successful according to their superstitions, they finally abandon the sufferer to his fate. But in some instances, they have been known to hasten the dissolution of the aged and infirm by putting a period to their existence. An instance of this sort is thus related by Mr. Case: "Many years since, an aged respectable gentleman being at the head of the Bay Quinty, found an assemblage of Indians. On inquiring the cause, he was informed that they had assembled to perform one of their ceremonies. Out of respect to an informant, they permitted him to witness the scene. They were ranged in Indian file, at the head of which was an aged man, and next to him a lad, his son, with a hatchet in his hand. They all moved slowly until they arrived at a place nearly dry in the ground. Here they halted. The old man kneeled down—the son stood for a moment, and then deliberately stepped up and put the tomahawk into his father's head. He fell under the stroke, and was buried, and the ceremony ended by drinking freely of spirits." They alleged that this was not a punishment for any crime, but merely because the old man could no longer accompany them in their wanderings.

To deliver a people from customs so barbarous and cruel, certainly must be considered a great mercy. This the Gospel of Jesus Christ does, and therefore is most worthy of their acceptance.

Notwithstanding these and other obstacles, very considerable success attended the labours of Mr. Torry, particularly in the towns of Rainham and Walpole, where several were awakened to a sense of their lost state, and some gave evidence of a sound conversion. Some Bibles and Testaments being furnished them by the American Bible Society and the Niagara Bible Society, they were distributed among those who could read, and they were rendered a great blessing to them; and several were reformed by reading religious tracts, such as, "The wrath



to Come," "A Word to the Sabbath Breaker," "The Swearer's Prayer."

It seems that when God has a work to be done, He prepares instruments suitable to its performance. To aid in this work which had commenced among these people, a young man by the name of Seth Crawford, pious and prudent, was moved to devote himself to the service of the Indians, and entered upon the study of the Mohawk language. And that the reader may see the manner in which this gracious work commenced, the following letters of Messrs. Torry and Case are inserted:—

"When I visited and preached to these Indians last June, I found several under awakenings; for they had heard occasionally a sermon from brothers Whitehead, Storey, and Matthews; and had for some time been in the habit of coming together at the house of T. D. to hear prayers in the Mohawk. Several manifested much concern, and appeared very desirous of the prayers and advice of the pious. These, with two youths who had lately received religious impressions at the Ancaster camp meeting, I formed into a society; giving charge of the society to brother S. Crawford. His account of the progress of the revival during my absence to conference, I here insert from his letter to me. We must beg some indulgence for being particular, considering that the subjects of this work are the *first fruits unto Christ*; and, that this revival may be seen in the native simplicity of these artless Indians. Brother Case, during my absence to the conference, I have continued to meet with our red brethren every week, giving them public discourses, as well as answering their anxious inquiries concerning the things of God. The Lord has indeed been gracious to this people, pouring out His Holy Spirit on our assemblies, and thereby giving the spirit of penitence, of prayer, and of praise. About the first who appeared deeply concerned for their souls were two women. One of them had, about fourteen years ago, known the way of the Lord; and had belonged to our society in the Alleghany. Having been a long time without the means of grace, she had lost her comforts and her zeal for God; but now being again stirred up to return to the Lord, she became useful to others of her sex, who were inquiring for the way of life. The other was a woman of moral deportment, and of respectable standing among her nation; but of great and painful afflictions: by a series of family trials she had been borne down with overwhelming sorrows. To this daughter of affliction the other woman gave religious counsel, urging, that if she would give her heart to the Lord, He would give comfort to her mind, as well as direct and

support her in her worldly troubles. She listened to these things with much concern, and as she went to the spring for water, she turned aside several times to pray. At length, under a sense of her unworthiness and sinfulness, she sunk to the earth, and was helpless for some time. When she recovered strength she came into her house, and calling her children around her, they all kneeled down to pray. While at prayer, a weight of power came on them,—the daughter of fifteen cried aloud for mercy, and the mother again sunk to the floor. The daughter soon found peace, and praised the Lord. While the mother was yet mourning and praying, the youngest daughter, not yet four years of age, first kneeled by her mother, praying: then coming to her sister, she says, “Onetye ragh a gwogh nos ha ragh ge hea steage? Onetye ragh a gwogh nos ha ragh ge hea steage?” i. e. “Why don’t you send for the minister? why don’t you send for the minister?” Showing thereby a religious concern and intelligence remarkable for one of her age. The mother soon after obtained peace. She with her children are now a happy family, walking in the enjoyment of the holy Comforter. Thus did the Lord bring these sincere inquirers to the knowledge of Himself, while they were alone, calling on His name.

Another instance of extraordinary blessing among this people was on Sabbath, the 27th of July last, when one of our brethren came to hold meeting with them. During singing and prayer, there was such melting of heart, and fervency throughout the assembly:—some trembled and wept; others sunk to the floor; and there was a great cry for mercy through the congregation. Some cried in Messessauah, “Chemenito! Kitta,” i. e. “Great good Spirit! I am poor and evil,” &c. Others in Mohawk prayed, “O Sayaner, souahhaah sadoeyn Roewaye Jesus Christ, Tandakweanderhek.” That is, “O Lord, the only begotten Son Jesus Christ, have mercy on us.” Others were encouraging the penitents to cast their burdens on the Lord. Others again were rejoicing over their converted neighbours. In this manner the meeting continued throughout the day. While these exercises were going on, a little girl ran home to call her mother, who came directly over to the meeting. On entering the room where the people were praying, she was smitten with conviction, and fell down, crying for mercy. While in this distress, her husband was troubled lest his wife should die; but was happily disappointed, when a few hours after, her sorrows were turned into joy, and she arose praising the Lord. From this time the husband set out to serve the Lord, and the next day he also found peace to his soul, as I will hereafter relate. During the day several found the Saviour’s love, and retired with great peace and comfort, while others with heavy hearts wept and prayed as

they returned comfortless to their habitations. The next day I visited them, when they welcomed me with much affection, declaring what peace and happiness they felt since their late conversion. A number soon came together, among whom was the Indian who, the day before, was so concerned for his wife. His convictions for sin appeared deep, and his mind was in much distress. We joined in prayer for him; when I had closed, an Indian woman prayed in Mohawk. While she was with great earnestness presenting to the Lord the case of this broken-hearted sinner, the Lord set his soul at liberty. Himself and family have since appeared much devoted to the service of the Lord. The next morning, assisted by an interpreter, I again preached to the Indians. After the meeting, observing a man leaning over the fence weeping, I invited him to a neighbouring thicket, where I sung and prayed with him. I then called on him to pray; he began, but cried aloud for mercy with much contrition of spirit; but his tone was soon changed from prayer to praise. The work is spreading into a number of families. Sometimes the parents,—sometimes the children, are first brought under concern. Without delay they fly to God by prayer, and generally they do not long mourn before their souls are set at liberty. The change which has taken place among these people appears very great, and, I doubt not, will do honour to the cause of religion, and thereby glorify God, who has promised to give the Gentiles for the inheritance of his Son.

SETH CRAWFORD.'

On my return from conference I called and preached to the Mohawks, and have it on my plan to continue to attend to them in my regular route. After having explained the rules of society to them, twenty were admitted as members of society. It was a season of refreshing to us all. On the 28th of September, I again preached to them. The crowd was now such that they could not all get into the house. Their usual attention and fervour were apparent, and near the conclusion of the discourse, the hearts of many were affected, and they praised the Lord for his power and goodness. In meeting them in class, they appeared to be progressing finely, advancing in the knowledge and love of God. Several who had been under awakening, having now returned from their hunting, requested to be received, and were admitted into the society.—The society now consists of twenty-nine members, three of whom are white persons. We have also a Sabbath school of Indian children, consisting of about twenty, who are learning to read. Some young men have kindly offered their services to instruct them. This good work is about fifty miles from the mouth of the Grand River—about six miles from the Mohawk village, and four miles north

of the great road leading from Ancaster to Longpoint. About twelve miles from the mouth of the Grand River another gracious work is commenced among both Indians and whites.\* About twelve have found peace to their souls, among whom are four of the Delaware tribe. This awakening first took place in the mind of a white man,—a notorious sinner. It was in time of preaching that the power of God arrested him. He wept and trembled like Belteshazzar. After meeting he came to me, saying, ‘I don’t know what is the matter with me. I never felt so before: I believe I am a great sinner, but I wish to do better: what shall I do to be saved?’ I told him the Spirit of the Lord was upon him, to convince him of sin, and he must repent and turn to God. There is evidently a great change in this man, who we hope may be an honour to the cause of religion in this wicked part of the Reservation. The awakening is prevailing in several families. We have twelve in society here. In the townships of Rainham and Walpole there are still good appearances. Indeed at most of my appointments we have the presence and blessing of the Lord; so that our missionary friends will have no occasion to repent the prayers they have offered, the money they have expended, and the tears they have shed in behalf of the once miserable and forsaken sinners, but now happy and blessed converts on the Grand River. Much labour is now necessary, and I would gladly have assistance; but my health is good, and I would not increase expenses. In weariness my mind is comforted, and my soul is delighted in feeding these hungry natives with the provisions of the Gospel. O, I could endure hunger, or sit down thankfully to their humble fare, or lie down in Indian wigwams all my life, to be employed in such a work as this, and especially if favoured with such consolations as at times I have enjoyed since I commenced my labours in this mission. I hope for ever to be grateful for His mercy in thus blessing His word for the conversion of these poor perishing sinners. Dear sir, a letter of instruction and counsel would be thankfully received. I hope I have an interest in the prayers of my brethren. Farewell. Very affectionately yours in the Gospel of Christ,

ALVIN TORRY.

*Letter from the Rev. William Case, dated Niagara, U. C., October 7, 1823.*

In my letter of the 27th of August, I mentioned that an awakening had taken place among the Indians on the Grand River, and promised a more particular account of the work,

\* A small settlement of white people on the Indian lands, here borders on a settlement of the Delaware Indians.



after my next visit among them. But as brother Torry has sent you a pretty full account, a few remarks will suffice. On the 24th of September, in company with a religious friend, we passed into the wood, and arrived at the Indian dwellings about nine o'clock in the morning, a time at which they generally hold their morning devotions. We were received with cordial kindness, and the shell was blown as a call to assemble for religious service. Soon the people, parents, and children, were seen in all directions repairing to the house of prayer. When they arrived, they took their seats with great solemnity, observing a profound silence till the service commenced. Having understood that they were in the habit of singing in the Mohawk, I requested them to sing in their usual manner, which they did melodiously. The following verse is taken from the hymn, and the translation into English is annexed:—

'O sa yà ner Tak gwogh sni yé nough  
Ne na yonk high sweagh sè,  
Ne o ni a yak hi sea ny,  
Sa yà ner tes hegh sm'yeh.'

'Enlighten our dark souls, till they  
Thy sacred love embrace:  
Assist our minds, (by nature frail,)  
With thy celestial grace.'

After the sermon, several addressed the assembly in the Mohawk, and the meeting was concluded by prayer, from one of the Indians in his native tongue. The use of ardent spirits appears to be entirely laid aside, while the duties of religion are punctually and daily observed. The hour of prayer is sounded by the blowing of the shell, when they attend for their morning meetings with the regularity of their morning meals. The Indians here are very desirous of obtaining education for their children, and they are making such efforts as their low circumstances will allow; for this purpose a school house is commenced; a Sabbath school is now in operation, where about twenty children are taught the rudiments of reading, and we are not without hope of seeing a day school established for the ensuing winter. Certainly this mission has been attended with the Divine blessing beyond every expectation. It was not at first commenced with the professed design of converting the natives, (though they were had in view,) but for the benefit of the white inhabitants scattered over the Indian lands. The merciful Lord, however, has been pleased to endow the mission with abundant grace, and the friends of missions may now renew their songs of gratitude and joy over thirty more converted natives of the forest, together with an equal number of converts among the white population."

For the benefit of the children a Sabbath school and likewise a common day school were commenced and a converted chief offered a room for the accommodation of the schools. The school was opened on the 17th of November, attended by from twenty to twenty-five children, and it was greatly blessed, as the following extract of a letter from Mr. Crawford will show :—

“The spirit of awakening and reviving among our Indian friends had seemed for a season to abate, which occasioned some fears that some of them might return to their former sinful ways. I mentioned my fears to brother Torry : he said, ‘Visit them from house to house, instructing and praying with them.’ I did so immediately, and found the spirit of the Lord with us. From this time the work revived afresh, both among the adult converts and their children. One afternoon a lad came to me, saying, Will you go to our house ? my sister is very bad, they prayed much for her to-day, but she is no better. On coming to the place, I found her sitting very sorrowful ; I asked if she was sick ; she said not, but pointing to her heart, said mournfully, ‘Yogh tagh yo ya ne re gant ho,’ which is, that her heart was not good and she felt in trouble. After encouraging her to look to the Lord, we kneeled in prayer ; when I had concluded, she began praying with much contrition. But her mourning was soon turned into joy, and she shouted and praised the Lord for the comfort and peace she received. This wrought on the mind of her young brother of nine years, who fell on his knees and prayed aloud for mercy. Such a season of blessing we shall long remember : perceiving that the good work was reviving again among us, the shell was blown for a general meeting. Numbers collected ; several prayed with fervour and faith ; several awakenings took place from this time. At the next meeting one soul was set at liberty. Brother Torry’s visit the ensuing Sabbath was made a great blessing ; the word was with power, and the brethren were strengthened, and praised the Lord for his mercy and love.

We are not a little encouraged that one of the Indian youth, a Chippeway, begins to exercise his gifts profitably. Peter (for that is his name) lately opened the meeting by a few words, and then prayed. His words were with trembling, but the blessing of the Lord attended. Among others who were awakened at this time was a lad of eleven years, who began to tremble and weep, and kneeled by his mother for her prayers. The mother was much rejoiced (for Indian mothers feel for the welfare of their children) and she prayed for the blessing of God’s mercy on her penitent son. The next morning, the mother said, What were your feelings, last evening, my son ? ‘In the meeting,’ said he, ‘I was standing up, looking

on while the people were praying. At first, I thought them foolish. Then again, may be they getting ready to die ; I am not ready ; I have sinned against the Lord ; I am wicked. Then I began to tremble and came to my mother for her prayers.' Several children have found peace. Others are seeking. Considerable piety is manifest in the deportment of the children, and they are often seen retiring to the thickets, for prayer and praise.

SETH CRAWFORD."

Thus commenced that great and glorious work among the Indians in Upper Canada which has since spread so rapidly and extensively among the several tribes in that country. Among others who were made partakers of the grace of life, was Peter Jones, a youth of about twenty-one years of age, who could speak both the English and Chipeway languages. He was a half-breed, his mother being a Mississaugah, and his father an Englishman. Mr. Jones, his father, was the king's surveyor, and his occupation leading him much among the Indians, he finally married an Indian woman. About the year 1801, Mr. Jones was awakened under the Methodist ministry, and brought to the knowledge of the truth. His wife also embraced religion, and was a very amiable and interesting woman. Peter was brought up principally among the Indians, until he was about twelve years of age, when he was put to school and acquired a knowledge of the English language. After his conversion he soon became eminently useful, both as an interpreter, and as an instructor of his own people. Pious and intelligent, he devoted himself immediately to the work of God.

Through the liberality of the Christian community they had succeeded in building a house for the benefit of the school and for preaching, which was generally filled on the Sabbath with attentive hearers, and the Sabbath school prospered. It must not be thought, however, that this work went on without opposition. It had attacked one of the strongest holds of Satan. Drunkenness and debauchery had prevailed to an alarming extent among these people ; and those whites who were interested in the sale of ardent spirits were not a little alarmed for their craft. Hence they resorted to very reprehensible arts to draw off the young converts by enticing them to drink. One instance may be related to show the cunning craftiness of their enemies, and at the same time to evince the power of

Divine grace upon the hearts and lives of the young converts. At a certain store some of the converted Indians were solicited to drink, and having taken one glass,\* they were urged to take a second, which was declined. They were very much pressed by being assured that they were "welcome to drink freely what they pleased; a little more," it was urged, "will surely do you no harm." The sagacious and wary Indians perceiving the design of their adversaries, inquired, "Have you Bible?" "Yes, we have Bibles," and handed them down. The Indian opened one, and exclaimed, "O! much Gospel, very good—much whiskey no good." Thus were they delivered out of the snares of their enemies.

The auspicious commencement of this good work being reported to the public, it tended very much to stir up a spirit of liberality among the people for the support of aboriginal missions, both in Canada and in the United States.

The most degraded and wretched of all the tribes in this part of the country were the Mississaugahs. Given to intoxication at every opportunity, lazy, idle, and filthy to a disgusting degree, they seemed to be almost abandoned by God and man. This year, 1825 the work of reformation began among these degraded people. One of their chiefs, a relative of Peter Jones, attended the meetings at the Grand River, and was soon induced to embrace the Gospel of the Lord Jesus, together with his family. This induced others of the tribe to attend, and through the pious and zealous exertions of this converted chief and Peter Jones, who told their people what the Lord had done for them, a reformation, which astonished all who beheld it, was effected among these Mississaugahs. They abandoned the use of ardent spirits altogether, united themselves to the Christian Church, and evinced all that ardour of devotion, and steadiness and uprightness of deportment which characterize the more mature Christian. A white man in the neighbourhood who had made his house a resort for drunken whites and Indians, seeing the astonishing change wrought on the hearts and lives of these people, was struck with conviction, acknowledged the mighty power of God, and became a sincere convert, cleared his house of his drunken

\* They have subsequently renounced the use of ardent spirits altogether.



companions, and devoted it to the service of God in prayer and praise. He soon became an industrious farmer, and a pious, useful class leader. The number converted and members of society this year was forty-four, seven of whom were whites.

A remnant of the Delaware and Chippeway tribes were settled at a place called the Muncey towns on the river Thames. This year an effort was made to bring them under the Gospel of Jesus Christ. Some of them listened to the tidings of salvation with believing hearts, and a school was commenced for the benefit of the native children. The whole number of Church members among the several tribes above mentioned, at this time, was estimated at one hundred and fifty.

The manner in which this gracious work was wrought, and the good effects of it upon the minds and conduct of the Munceys may be more fully seen in the following communications of Mr. Torry :—

“ The changes wrought in the outward deportment of these Indians are as extraordinary as their devotions are sincere ; and they are manifest among the most *respectable*, as well as in those of *abandoned lives*. Two instances out of many I here give you. Among the respectable is Jacob, a Mohawk, of good disposition and amiable manners. His industry in his way of farming had raised him in his worldly circumstances to a more civilized and comfortable mode of living ; and he seldom allowed himself to be intoxicated. Such was the character of Jacob, that he was much esteemed, and thought to be a good and very happy man : and so did Jacob think of himself, till he heard the truths of the Gospel in power. He then saw himself a sinner : his heart had never been changed—had never loved God—never worshipped him in spirit and in truth. At the camp meeting Jacob found peace, and returned to his home a happy Christian, and soon after rejoiced in the conversion of his wife and two fine daughters. Jacob is now much alive to the welfare of his people. Before his conversion he looked with indifference on the degrading practices of his nation ; but he now goes from cabin to cabin, among his neighbours, saying, ‘ O, my brethren, do not these abominable things. The Great Spirit is angry. You must die. Now consider where the wicked man must go.’ Jacob urges the new birth—tells his people, ‘ We must be born *new men*. Our heart new. His Spirit make us *new heart*. Then, O ! *much peace, much joy*.’ Jacob too is much concerned for the rising and future genera-

tions of his people, and is very importunate for a school in his neighbourhood.

The other I shall name is a man who was so given to drunkenness that he would part with any thing to gratify his thirst for whiskey. On one occasion he offered to sell the only bullock he had to obtain whiskey; and because his neighbour would not purchase it, he attempted, in a rage, to destroy the creature. At another time, when he had sold even the clothes that were worth any thing, he stole away from his wife the few traces of seed corn which she had carefully reserved for planting.\* This he offered for whiskey. Destitute as they were before, the poor woman now thought herself and family nearly undone, as this seed was their hope of a future harvest for bread. The corn was purchased by one of our friends, and privately returned to the afflicted woman. When intoxicated, this man was very quarrelsome, and in his frays would sometimes get bruised and scarred in a shocking manner, and in this plight return to his hapless family, destitute of clothing, and bearing the description in Mark v, 2, of one possessed of devils, and coming from the tombs. But what hath God done for this poor, degraded sinner! He is altogether changed. He is kind to his family, leads a praying life, 'clothed in his right mind, and sitting at the feet of Jesus.' As he is now more industrious to make his family comfortable, as well as attentive to his religious duties, we hope, through grace, that he will continue to adorn the Gospel he professes. Such are the effects of the Gospel generally, as very much to better the condition of men; but to the Indian, particularly, *it is the PROMISE of the life that now is*: for, instead of lying about drunk, filthy, and half-starved, surrounded by children, trained by their example for whiskey and the devil, they have now become orderly in their deportment, attentive to the duties of religious worship, observers of the Christian Sabbath, more neat and cleanly in their apparel, and more industrious for an honest and comfortable living. An active life, however, must not at once be expected: like children, they must be instructed, and led on by habit, till labour becomes natural and familiar. These habits the Missisauahs, since their conversion, are much disposed to;—and they have made application to the government for aid in settling on their lands on the river Credit, for the purpose of civilization. As a preparatory experiment, as well as to provide themselves the means of living while encamped at the mission house,—having obtained lands of the Mohawks,—they have planted considerable fields of corn. Industry has marked this commencement, and they are likely to have a promising harvest. Thus have our Indian brethren

\* Among the Indians, the labour of the field, as well as the care of the cabin, devolves on the squaw.

been blessed in their temporal and spiritual concerns, and the number in society by the 1st of July had increased to seventy.

In July the Mississaugahs received instructions to repair to the Credit, for the purpose of receiving their presents, which are issued by the government. On those occasions it has been common for the Indians to indulge in scenes of drunkenness and revelry; and at those times there were not wanting men who eagerly sought opportunities of tempting them with ardent spirits, for the purpose of obtaining their blankets and other property. These drunken frolics our brethren now viewed with horror, and they dreaded the hour of temptation, and the company of others of the nation, who would most probably follow up these drunken scenes at the ensuing assemblage: but they prayed most fervently that the *Great Good Spirit* would *deliver them from this evil*; at the same time they resolved they would drink no ardent spirits, on any account whatever. Thus praying, and accompanied by Peter Jones, the exhorter, they repaired to the place of general rendezvous, where they met their brethren of other tribes from about the head of Ontario and York. The Christian Indians, having pitched their tents by themselves, immediately set up meetings, when Peter exhorted them to steadfastness, and to prayer for the salvation of their brethren of the Pagan tribes. On the Sabbath there was a general collection of whites, whom the report of an Indian preacher and praying Indians brought together by hundreds. In this mixed multitude good order was observed by all, and the whites listened with profound attention while they heard, for the first time, the prayers and exhortations of the Christian religion in a barbarous language. Affected as they were at a scene so novel and impressive as a congregation of Mississaugahs worshipping Jehovah, and singing the praises of the Redeemer, they were still more powerfully touched when the 'Indian preacher' changed his *Indian* for an *English congregation*, and in a pathetic exhortation addressed them in the English language on the great concerns of their salvation. Here the Spirit of the Lord, as on former occasions, accompanied the word to the heart, especially of the rude Indians, a considerable number of whom became convicted of their sinful state, and anxiously inquired *what they should do to be saved*. That they might enjoy the means of instruction and grace, these new penitents signified their desire to return with the Christian Indians to the establishment on the Grand River.

While our brethren were detained at the Credit, two circumstances occurred, which encourage us to hope that our Indian friends will persevere in their resolution to abstain from ardent spirits, and that no fatal impediments can be thrown in the way of bringing these savage tribes to religion and to a civil-

ized state. It had been customary with the agents, after giving out the presents to the Indians, to give them a treat of a few gallons of spirits, not with any fraudulent design, but as a farther expression of good will and hospitable cheer. This custom, it was seen, had produced evil effects;—for when once they had tasted the *infatuating bane*, they would continue their drunken revels while they could obtain liquors, and frequently till most of their presents were expended. This evil it was found difficult to correct, since the custom had been established. On this occasion, however, the custom, we hope, has received a check: for the Christian Indians having declined the offer of spirits, and convictions of their evil tendency having been made on the minds of others, the agent ventured to forbid the distribution of any liquors; and for the first time, perhaps, the kegs of spirits were carried away from the Indian camp, and no Indians made drunk on that occasion. The other encouraging occurrence is the good will which has been shown by the government toward the Christian Indians, on account of their reformation and disposition for civilization. At the time the presents were given out, several gentlemen from York, of high respectability, among whom was the reverend clergyman, made them a friendly visit, and on witnessing their devotions, showed much countenance to the work, and encouraged them to be faithful in the good cause they had undertaken. This friendly disposition toward the improvement of the Indians has been manifested by several other clergymen of the establishment, which affords us hope that their influence will be farther extended in behalf of this unfortunate and much neglected people.

The brethren having concluded their business at the Credit, returned to the Grand River, accompanied by a number of their Indian friends, who had been awakened at the late meetings. On the first Sabbath in August I met them at the mission house, where our meeting was rendered highly interesting from a remembrance of the late favourable events, the presence of sixty Indian children in the Sabbath school, the increase of our congregation, the goodly number of converts to be added to the Church, the administration of the ordinance, and the comforts and blessings of grace which rested on the worshippers. Those who witnessed the happy scenes of this day will long remember the impressions which were made upon their minds. The ordinance of baptism was administered to forty-five of the converts, and the society was increased to *one hundred and one* converted Indians.

*Letter from the same, dated Grand River, Sept. 23, 1825.*

In my last of the 12th inst. I promised you a farther account of our labours, particularly among the Muncey Indians on the



river Thames.\* There are two bodies of these Indians, residing about seven miles apart. Of these tribes one is a remnant of the Delawares,—the other, the Chippeways. Among the Delawares a school is commenced under circumstances of peculiar difficulties ;—but by a patient and persevering industry, considerable obstacles have been overcome, and hopes are entertained that the Divine blessing will be added, and the undertaking to improve the condition of these rude people may be crowned with success. In a letter dated at Muncey town, Thames, May 2d, 1825, we have an account from brother Carey of the commencement of this work :—

*‘Dear Brother,*—As you desire me to give you in writing the particulars of my undertaking among these Indians, I send you the following :—While employed in my school in Westminster, I had seen these people pass, and they had encamped near my school. They were given to intoxication. Their poverty and ignorance excited pity, and I felt my spirit stir within me to endeavour to improve their state by instruction. Accordingly, in December last, in company with a friend, we travelled through the wood about seven miles, and found the dwelling of George Turkey, the principal chief. He was not at home, but his family was hospitable, and appeared capable of improvement, which encouraged me to make them another visit, which I did on the 3d of April,—but now I found none at home. The night was cold, and I spent it in a poor wigwam, without fire and without food. On the 15th I made another visit, and again their wigwams were empty :—but on the fourth visit to their town, 25th of April, I found the Indians at home. I now endeavoured to learn their wishes about having their children learn to read, and offered to become their teacher. Some appeared friendly to the design, others were indifferent. A council of all the chiefs was called, and I was permitted to be present. When assembled, they stretched themselves on the green grass, and commenced their deliberations in their native tongue. After about two hours’ debate, chief Westbrook arose, and gave me in English the opinion of the chiefs, the substance of which was that some were in favour of the school—others were opposed to any innovations in their established manners. He and others of his brethren wished their children

\* The river Thames has its source in the interior wilderness between the Grand River and lake Huron ; and, running a southwestern course, empties itself into lake St. Clair, forty miles east of Sandwich, and affords communication by boats with lake Erie and the northern lakes. On this river dwell several bodies of Indians, as the Moravians so called, among whom a Moravian missionary resides. Their town is about ninety miles from Sandwich. Above this, twenty miles, live the Muncey Indians, seventy miles from the Grand River mission, and one hundred and twenty from Sandwich and Detroit.

taught to read. I concluded to make the trial, and appointed a time to commence the school.

The system of morality and religion entertained by this people is very dark and sensual. It comprises a mixture of Catholicism, Paganism, and some correct notions, remains of the labours of the venerable Brainerd. Heaven they think to be a place for the good, where there are plenty of clothes, food, and other good things. I have endeavoured to show them the difference between their sensual notions and the pure and spiritual blessings of Christianity. They heard attentively, and have appeared more thoughtful.

In my critical situation I need the help of grace. Pray that my endeavours to do this people good may be accepted and blest. I hope to see you soon, accompanied by Peter Jones. Till then, farewell.\*

*Extract of a letter from the Rev. William Case.*

In company with brother Jones, I arrived at Muncey town, 27th May: found brother Carey in good spirits, with a school of eight Indian children. As we wished to address the Indians on the subject of religion, a meeting was called, when about sixty attended. Some came near, and took their seats, with a serious deportment; others, with a wild air, kept at a distance. We sung and prayed, and Peter Jones spoke to them in the Chippeway. Several appeared affected under the word. During the meeting, some few were disposed to disturb us: they drew near with a flute and fiddle, making a noise in a rude manner. This conduct, I believe, was rather the effect of ardent spirits, they having drank freely the preceding night, in a ceremony over the sick;—and perhaps they had learned the art of disturbing religious meetings from the vulgar of the whites.

After the meeting we travelled seven miles to the lower town. By this time we found ourselves faint and weary, as we had laboured hard and eaten but little: so we thankfully accepted the hospitality of our Indian host, and supped on an Indian cake and some boiled corn; after which we laid ourselves down on some boards, and slept finely till morning. In our interview with these Chippeways we stated the design of our visit. Some of them said they would like to receive instruction; others objected, and Peter held considerable conversation with them in their own tongue. He told them of the evil of their present manners;—their habits of drunkenness

\* Brother Carey is a pious youth of about twenty-four, of religious parents, in Schoharie, N. Y. He was teaching school in Westminster, Talbott's-street, U. C., when he conceived the design of giving his time and talents for the benefit of the Indians. This he has done wholly on his own expense, and without any assurance of reward for his services.

would lead them to ruin;—the Good Spirit was angry with their wicked practices, and they would be much happier in this life if they gave up the use of ardent spirits. To this one of the chiefs replied:—‘Whiskey comes from the white man. When we have any thing to sell, whiskey is the first thing the white man offers us.’ Peter’s reply was—‘The whites are not all good. The bad whites make you drunk with whiskey.’ He told them of the happiness of those Indians who had given up drink, and become good men: to which they made no reply, but appeared thoughtful, and said, ‘We will think of it till you come again.’ Having taken our leave, we returned to the upper Muncey. Here we met the chiefs in a more general council. After proposing to teach their children, and to preach the good word to them, two of the chiefs and a principal speaker proceeded to raise objections. ‘The Indians (they said) had been murdered after they had embraced Christianity. Many years ago the Moravians preached to the Indians on the other side of the lake, and when they had got a good many to join them, they so contrived it as to have their own brethren confined to a house, where they were all murdered and burned up.’ To this serious objection we thought it necessary to make a full reply. We informed them that the information they had received on this subject was not correct. It was not the Moravians who committed this barbarous deed. It was a wicked band of runagate fellows who stole upon them, pretending friendship, till they obtained possession of their arms, when they confined them to their houses, and put them to death; that this wicked act had always been disapproved of by good men; that in this horrid affair the Moravian ministers could have had no hand—they were not with them at the time. The Christian Indians who were murdered had left the Moravian ministers at Sandusky, and gone to Muskingum after provisions, where they fell in with, and were murdered by a wicked band of whites.\* The Moravians had never attempted to do them any harm, but had laboured much to make them wise and good.

\* In March, 1782, a band of ruffians, one hundred and sixty in number, near fort Pitt, formed the design of cutting off the Moravian Indians at Muskingum. Colonel Gibson, at Pittsburgh, having heard of the plot, sent messengers to Muskingum to inform the Indians, but the messengers arrived too late. These blood-thirsty wretches pretended friendship,—that they would take these Indians to Pittsburgh, and thereby preserve them from the insults of the Pagan Indians; but when they got possession of their arms and property, they threw off the mask,—they bound and murdered them in cold blood! Only two escaped. The number destroyed was ninety-six, among whom were thirty-four children. These wicked miscreants afterward fell in with a party of English and Indian warriors, who slew the greater part of them. See Loskiel, part iii, p. 167 to 188; also, Brown’s History of Missions, vol. i, p. 467.

On our saying that the Great Spirit had sent us to tell them the good and right way, they replied that the Great Spirit had sent *them* prophets, who told them they must live as their fathers had done, and keep up their ancient customs. We then told them that the Good Spirit had given us the great book; that this book informed us that the Great Spirit made us and all men; that we must all live in peace, and love one another as brothers, and do each other good. 'The same great book told us the right way to worship, and informed us of the Saviour who died for sinners. Now the Great Spirit has not given you any such good book;—but he has given it to us, and has told us to hand it to our red brothers: and if you obey this good book, it will make you wise and happy in this life, and will direct you most safely to a happier life to come. Now, brothers, we come to hand you this book, and to teach your children to read it, that they may be wise and good.' This discourse seemed to have some effect. When we urged that the Great Spirit had given them no such good book, and that we had come to teach them to read it, they paused, hung down their heads, and appeared deeply thoughtful. At length they replied that they would not oppose those who wished to hear the *word*, and to send their children to the school; but as for themselves, they wished to live as their fathers had done. 'We will, however, think farther on the subject.' Upon which we shook hands, and parted, with apparent good feelings on their part, and with hope on ours that our labours were not in vain. The above conversation was through an interpreter.

Two of the chiefs, the most respectable for information and influence, were from the first favourable to our design; and here in the council they had taken their seats over against the opposing chiefs;—and though they left us to controvert the matter with their objecting brethren, yet they showed considerable anxiety that the council should determine favourably relative to the school. With these chiefs we afterward had considerable conversation, as also with their families; and we perceived that considerable impressions were made on their minds. After five days' toil, and travelling about sixty miles, principally on foot, we arrived among our friends in Westminster, much fatigued, and with a very good appetite for our meals. About the middle of June we returned to the brethren on the Grand River, and found the work still prospering among them."

Peter Jones had now become very useful in these missions, being able to speak with ease and fluency both in the Indian and English languages. Others also of the native converts were hearty and useful in the good work.



On a second visit of Mr. Torry to Muncey town, Peter Jones and some more of the young converts accompanied him. Five of the young men were sent to a tribe of the Chippeways on the river Sauble, about twenty miles from Muncey town, while Peter and the other young man remained at the river Thames. Though good impressions were made on some hearts, Peter found the principal men unreconciled to the Gospel. "The whites," they objected, "are Christians, but it makes them no better. They have done us much injury. By various pretences they have cheated us out of our lands. We will first retire to the western Indians. We will have nothing to do with the whites or their religion." "To this," says Peter Jones, "we hardly knew what to reply; but we remarked that they would be more likely to find the government friendly and kind if they became sober and industrious. There were plenty of lands if they would improve them; and they would find that by renouncing spirits, and leading a sober, civilized life, they would become much more comfortable and happy; and as a proof I wished them to make a visit to their brethren on the Grand River."

But notwithstanding these objections, the missionaries persevered with a good prospect of success, the school, consisting now of eighteen children, became more and more popular with the Indians, and preparations were made for erecting a house for worship and for the school.

The Mississaugahs, being principally dependent upon hunting for a livelihood, were often removing from place to place; but since their conversion, wherever they went, they erected an altar to God, and were uniform and strict in their devotions. The following is a description which Mr. Case gave of one of their

#### BUSH CHAPELS.

"The Indian brethren having removed to the river Credit, on my way down from the conference, the fourth of October, I turned aside a few miles to make them a visit.—As I entered their camp, their chapel was pointed out to me. It stood on the plain, a little distance from the tents; and was made of tall bushes, standing erect, in a circular form;—the large ends being made fast in the ground, and their tops bending nearly together overhead. This, to be sure, thought I, is but a poor covert from the storm; but in a season of drought, like this, it answers every purpose, as it defends them from the

winds, and screens them from the heat of the sun. Within the circle it was quite conveniently seated with broken boards and slabs, drawn from the rubbish in the river. Here the Indian brethren assemble every morning at the sound of the horn, when Peter Jones leads their devotions by singing and prayer: after which, one or more join in prayer, and they retire to the labours of the day. Here also they assemble on the Sabbath, when the Indian speaker reads a chapter or two, and gives it in the language of his brethren; after which he gives exhortations to the multitudes, in Chippeway and English. How great the change! On the ground where drunkenness and rioting formerly prevailed, no drunkard is now seen—no voice but that of prayer and praise, and the offer of salvation, is heard!

Though we found the brethren busily employed in fishing, they were desirous to hear something of the good word. The horn was blown, and the place was soon filled with hearers. When the brethren and sisters entered the chapel, they all kneeled at their seats, and repeated a short prayer; then, taking their seats, they sat with entire silence, listening with great attention. Having read the beatitudes in the fifth chapter of Matthew, I expounded on them severally. Peter, standing by my side, gave the translation of the scriptures, and the preacher's words, as he preached on the several subjects. When the discourse was concluded, the brethren all responded the Indian 'yooch,' answering to our amen—so may it be. After an affectionate parting, in which we took each by the hand, and mutually promised to pray for each other, I left the Indian camp with many pleasing reflections on the happy changes the Lord had wrought among this people.

The above remarks are made principally with a view to introduce the following letter, which I received lately from brother Jones. The following is a copy, without variation, (except the omission of a few words,) retaining the spelling and punctuation, as in the original:—

*River Credit, Nov. 10, 1825.*

*Dear Brother,*—The good Lord is still carrying on His work among us, in that He is bringing poor Indians out of heathenish darkness to the most marvellous light of the Gospel of Jesus Christ. Yes, dear brother, you may rejoice over ten more converted Indians, since you saw us last at the Credit. I have indeed, for my part, experienced the greatest blessings since I have been labouring here among my nation: frequently in our meetings the Lord pours out His Holy Spirit upon us, like as in the ancient days, so that the noise of praise to God is heard afar off. O! blessed be the name of God for what He has done for us, poor wandering Indians: it makes me rejoice while writing. We have not forgotten the request and the promise

you made when you took your leave of us at the Credit—that we should pray for you and for the Indians in your quarter, and that you would pray for us. I have often heard them pray for you, that you might be successful in persuading both white people and Indians to become Christians: and I hope we have an interest in your prayers to God, that we may be faithful unto the end, and receive the crown of eternal life.—We intend to return shortly to the Grand River, and to spend the winter there.—A word of advice will be thankfully received.

I remain your unworthy friend,

KAGAWAKANABY, *alias* PETER JONES."

Being encouraged by the government of Upper Canada, the Mississaugahs removed to the river Credit, about twenty miles west from York, the capital of the province, where twenty comfortable houses were built for their accommodation by the provincial government. With the exception of two families the whole of the tribe had embraced Christianity, including two chiefs, to the number of one hundred and eighty, one hundred and ten of whom were members of the Church, and between thirty and forty of their children were taken into the school. Here they were brought into a regular mode of living, began to cultivate the land, and to conform to the habits of civilized life, so that "industry, civilization, growing intelligence, grace and peace," were seen pervading the settlement.

Another branch of the Mississaugah tribe resided in the vicinity of Bellville near the head of the Bay of Quinty, about sixty miles from Kingston. Here also a work of reformation commenced, no less remarkable and thorough than that at the river Credit. "Ten months ago," says Mr. Case in a letter dated January 10th, 1826, "they were the same unhappy drunkards. They are now, without an exception in the whole tribe, a reformed and religious community. They number one hundred and thirty souls, and the society embraces every adult, consisting of about ninety persons." Two of the native converts, William Beaver, and Peter Jones, aided the missionaries as interpreters. With a view to make them acquainted with their duty, they were taught to memorize the ten commandments, the Lord's prayer, and other portions of sacred Scripture, which had been translated into the Chippeway language. The interpreter pronounces a sentence in Indian, and the whole assembly repeat it after him. During these solemn exer-

cises they were often very much affected, and especially while the missionary explained the words to them, and impressed the truths of religion on their hearts.

The following letter from Mr. Case contains several interesting incidents respecting the happy influence which the Gospel had upon the native character and conduct. It is dated Kingston, Upper Canada, June 30, 1826 :—

“After the baptism of the native converts at Bellville, the 31st of May, and having been strengthened in their faith by the pious exhortations of brother Jones, who came down from the river Credit to assist on the occasion, the good work appears to have gained additional strength, and now and then an awakened soul was brought out of the sorrows of mourning into the joys of the Saviour. As these brethren had signified a wish to be present at the camp meeting, they were encouraged to attend, expecting that at a woods meeting, these children of the forest might not feel themselves less at home than they had done in the chapel at Bellville: it was hoped, too, that their faith might receive additional strength from a communion of so numerous a body of Christians of their white brethren. A portion of ground was accordingly assigned them, in the rear of the tents of the whites, but within the enclosure, that they might be as much as possible secure from the gaze of curiosity. By Thursday afternoon of the 15th a line of tents had nearly filled the first circle within the fence, and the exercises of singing and prayer had commenced with spirit in different parts of the ground. We were now informed that the Mississaugah fleet was in sight, when a few of us repaired to the shore, to welcome our new friends, and conduct them into the encampment. We found between fifty and sixty landing from their bark canoes. Their furniture of cooking utensils, guns, spears, &c, were taken out, with barks for covering their wigwams, their blankets rolled up, and all prepared to be borne on the heads of the squaws. When all were in readiness, the Indians took each a canoe, reversed, upon his head,—the squaws in the rear,—and the whole body advanced in Indian file to the encampment.

We had previously caused all the exercises to cease, not knowing what effect so many voices in different parts of the camp might have on the minds of the natives, who were unacquainted with such a scene; and we wished, too, that the entrance of the natives into a Christian encampment for the first time, might be witnessed by the whole congregation. Two of the preachers having been placed at the head of the file, the party entered the camp, some of the men bearing canoes on their heads, others the guns and spears, and the women their burdens of blankets and barks. As but few of the congrega-



tion knew that the Indians had arrived, their sudden appearance in this equipage created considerable emotion. The first was that of astonishment. They gazed with amazement: then reflecting on the former wild and wretched state of this people, contrasted with their present hopeful condition, and remembering their many prayers for the Heathen, and seeing too their petitions fulfilled before them, surprise gave place to feelings of gratitude and delight; they broke forth into praises, and gave glory to God for the salvation of the Heathen.

When they had arrived at that part of the ground which had been assigned to the use of the natives, laying down their burdens, they all kneeled and prayed for some time, the pious of the whites joining in the petitions for God's blessing on these strangers, and that *this gracious work might spread through all the wilds of America.*

In building their camp, the natives formed it an *oblong*, with their canoes, placing them at the same time on the sides reclining inward to form a part of their shelter. Poles with one end in the ground, and leaning over the canoes, supported a roof of barks above. This completed their covert, to shelter them from the rains. The smoke from the fires in the centre escaped through the uncovered space above. Their mats of bark unrolled were then spread beneath the shelter, and served the double purpose of carpeting and couches. The number of adults which occupied this camp was forty-one; their children about seventeen; in all fifty-eight. Of the adults about twenty-eight had given evidence of a change of heart, two of whom officiated as exhorters. The remaining thirteen appeared somewhat serious: you will hear more of them at the conclusion of the meeting.

The natives being encamped by themselves, their meetings were generally held apart from the whites, except in the public preaching, when a portion of the seats on the right of the stand was reserved for their use. At the conclusion of each service, the leading points of the sermon were delivered to the red brethren, being interpreted by William Beaver, one of the Indian exhorters. On several occasions the exhorters were called on to address their brethren in their own language.—The first exhortation was given on Friday, by Wm. Beaver, and from the peculiar earnestness of his manner, and the solemnity of his voice, together with the effect it appeared to produce on the minds of the natives, we judged the discourse to be powerful and awakening, for many wept, and some appeared to have been awakened from this time to seek a change of heart. On Saturday and Sunday the congregation was large, we judged between three and four thousand. Much order was observed, and great attention paid throughout the public services, but more especially when the native exhorters

spoke. They were heard with profound attention, and spoke with fluency, for some time. When Beaver had concluded, we desired him to inform us what he had been saying. After an apology for his bad English he said, 'I tell 'em they must all turn away from sin; that the Great Spirit will give 'em new eyes to see, new ears to hear good things; new heart to understand, and sing, and pray; all new! I tell 'em squaws, they must wash 'em blanket clean—must cook 'em victuals clean like white woman;—they must all live in peace, worship God, and love one another. Then,' with a natural motion of the hand and arm, as if to level an uneven surface, he added, 'the Good Spirit make the ground all smooth before you.' During the meeting the pious Indians took an active part in the prayer meetings, in behalf of the mourners, sometimes among the whites, but mostly among themselves; and it was principally by their means that the thirteen who came to the ground unconverted, were brought to the knowledge of the truth. At the close of the camp meeting, every Indian on the ground appeared to be happy in the Saviour's love. By constant labours and frequent exercises of faith in prayer, several of the Indian brethren became very *skilful* in this mode of labour, and it was very striking to see the answers to their prayers in behalf of mourning penitents. On some occasions their faith was such, and their prayers so powerful, that the hearts of bystanders were melted, though they could not understand a word.

On Monday the eucharist was administered, when several hundreds partook in the holy ordinance. The solemnity was great, and many were comforted in this joyful hour; yet our native brethren appeared to enjoy the greatest share of the Divine blessing. The late converts having signified their desire to receive Christian baptism, twenty-one adults were presented at the altar, as candidates for the ordinance. One of the ministers present having explained to them, by an interpreter, the nature and design of the ordinance, we proceeded to propose the Apostles' creed and the covenant, by the same interpreter, to all which with great solemnity they severally assented in the Chippeway 'Yooch.' Baptism was then administered, and afterward the communion. During these exercises their minds were considerably affected, and some of them so much as to be unable to stand, and were borne from the altar in the arms of their friends. After the meeting was concluded, we repaired to the Indian camp, and administered baptism to ten children of the believing Indians. The whole number of converts now belonging to this tribe, and who have received Christian baptism, is forty-three—and twenty-one children.

The decent and orderly deportment of the Indians was a

standing reproof to ill manners among the thoughtless whites. The solemn attention which these natives paid to every point of religious order, could not but be admired by all ; and their devotions in a barbarous language, hitherto unknown in these parts in the worship of God, all contributed to engage attention and promote the solemnity of the services. As yet these Indian brethren have but one hymn they can sing, and they know but one tune. This they sing and sing, over and over, as if to them it was always good and always new. Some of their voices are remarkably melodious, and being softened and refined by the meltings of Divine grace, their singing is quite delightful. To give you a specimen of their language, I insert the first and fourth verses of the first and only hymn this tribe of the Mississaugahs ever sung. It consists of four verses, and is a translation of the four first verses of the first hymn in our hymn book.

1 ' O à pa kish ke che go twàk  
Nege à ne she nà paig  
Che nà nà kà mootà wà wàt  
Ing ke sha mon ne toom.'

4 ' Wune sà o kee mà mà she àn  
Mà che mà ne too wish  
Kee pe se qua pe na moo nunk  
Koo se non o me squeem.'

I will conclude my remarks on the natives by the relation of an anecdote.

Peter Jacob, a sprightly youth about eighteen years of age, belonging to this tribe, became pious about a year ago, at a camp meeting held on the same ground. \*He has since been very zealous in behalf of his nation, and frequently exhorts with fluency and acceptance among his people. A few weeks since, Jacob with a number of his brethren attended an anniversary of the Missionary Society at Demorestsville. In the evening several of the white inhabitants gathered in to witness the devotions of the Indians, who had assembled by themselves for prayer meeting. Esq. D. being present, requested Jacob to speak a few words to the English by way of exhortation. Jacob arose, and in broken but plain English, addressed them thus :—

' You white people have the Gospel a great many years. You have the Bible too, suppose you sometimes read it—but you very wicked. Suppose some very good people, but great many wicked. You get drunk—you tell lies—you break the Sabbath.' Then pointing to his brethren, he added, ' But these Indians, they hear the word only a little while—they can't

read the Bible, but they become good right away. They no more get drunk—no more tell lies—they keep the Sabbath day. To us Indians it seems very strange that you have missionary so many years, and you so many *rogues yet*. The Indians hear missionary only little while, and we all turn Christians.'

Peter Jacob, with two more boys of his age, has lately gone to the school on the Grand River, to join the three sent there the last winter. A great field is opening for usefulness among this people. It is indeed *already white for the harvest*. In my next, which I hope to forward you soon, will be given some interesting facts relative to the origin and progress of this glorious work."

Mr. Case having procured a translation of the Gospel of St. Luke into the Mohawk language, it was printed by the American Bible Society for the special benefit of the Mohawks, eight or ten thousand of the Indians, including those on both sides of the St. Lawrence, being able to understand that language. This translation proved a great blessing to those people. Fifty of our hymns were also translated into the Mohawk and twelve into the Chippeway language. These were printed in one book by the missionary society and given to the mission.

A portion of the Wyandot Indians were settled on the river Carnard, in the neighbourhood of Fort Malden. These were first visited by Mr. Finley, and were afterward taken under the care of Mr. Case, who was the general superintendent of all the aboriginal missions in the province. About twenty of these had embraced religion and were members of the Church.

I have been thus particular in detailing the history and progress of these aboriginal missions that the reader might have a full view of the manner in which they were brought to the knowledge of the truth, as well as the labour and privations to which these men of God submitted who were instrumental in their conversion. In the continuation of their history therefore it is not necessary to be so particular. They have continued to prosper down to the present time, to increase in interest and importance. In 1823 there were forty-seven Indians and eight whites added to the Church on the Grand River, and sixty-nine children in the schools.



The Mississaugahs, in consequence of their dissipated habits, were reduced to the most abject state of poverty and wretchedness. After their conversion to Christianity they were desirous to improve their temporal condition. With a view to their accommodation and improvement Mr. Case adopted measures by appealing to the benevolence of the Christian community, to purchase for their use an island in the upper part of the Bay Quinty, called Sauguin, containing fifty acres, about six miles from the town of Bellville. As a temporary residence for these Indians a plan was suggested for their settlement on Grape Island, in the neighbourhood of the former Island, which belonged to this tribe. Of this, therefore, they took possession, and commenced improvements. But exceeding every expectation, not only the whole body of Indians in the neighbourhood embraced the Christian religion, but those also about Kingston and Gadanoqua, which increased the number to about two hundred. To the settlement on Grape Island, these resorted as soon as they became religious, until most of the Indians had taken up their residence there. The object of settling them in a village was to establish a school, and afford them the means of religious instruction which they could have only occasionally in a wandering state.

Although the island on which they commenced their establishment was small, being but about twenty acres, there were other islands in the neighbourhood, which they improved in agriculture, and beside they had a claim on "Big Island," lying beside them, of about five thousand acres. It has since been declared by the government, that this valuable tract belongs to the Indians settled on Grape Island.

The advantages contemplated in the establishment on Grape Island have been more than realized. The situation being a retired one, has saved the converted from those temptations to which they might have been subjected on the main land. The children have been kept more steadily at school, and several of the adults have obtained knowledge at the school which qualifies them for useful services as labourers among their Pagan brethren in other tribes. Here the converted Mississaugahs were settled, ten dwelling houses having been erected for their accommodation,

one for the school and teacher, and another for Divine worship; and they commenced under very favourable circumstances to cultivate the land and to attend to the arts of civilized life. From that time to the present they have gone on, gradually improving their condition in temporal and spiritual things, and the hope is entertained that they will continue to exhibit all the blessings of civilization and Christianity.

In 1827 a work of reformation commenced among another branch of the Mississaugahs who resided on Snake and Yellow Head Islands in Lake Simcoe. Some of these natives, hearing a discourse delivered by one of our preachers, were deeply impressed with the truths of Christianity, and they manifested a desire to have a missionary come and instruct them. Accordingly they were visited, and a Sabbath school was introduced among them by some benevolent individuals. By these means more than forty were reclaimed this year from Paganism. The whole body consisted of 600 souls, being the largest body of any of those who speak the Chippeway language who reside south of lake Huron. Such was the success of this mission that in 1829, there were four hundred and twenty-nine of the natives under religious instruction, three hundred and fifty of whom were members of the Church, and one hundred of their children were taught in two separate schools, by a male and female teacher.

On Snake Island a school house and parsonage were built during the year, and a mission house on Yellow Head, and very promising progress has been made in the various departments of industry, in religion and morals.

In 1828 an encouraging mission was commenced among a tribe of Indians residing on the borders of Rice lake, Mud lake, and Schoogag lake. Such was the depth and rapidity of this good work that among a body of three hundred Indians, notorious for intemperance, with but three exceptions, all had embraced Christianity, and appeared to be thoroughly reclaimed from Paganism, as well as from all sorts of intemperance. The following account of this work is taken from the report of the Canada conference missionary society:—

“The commencement of this great work was at Hamilton, Newcastle district, during the sitting of the conference in

September last. About twenty attended on the means of instruction with great attention for several days, and showed an increasing concern for the comforts of religion; and in the afternoon of the anniversary of the society, while their religious friends were engaged in prayer on their behalf, the whole number of twenty professed to experience a change.

On the return of these young converts to their friends, two native Christians, Beaver and Moses, were employed to accompany them, for the purpose of strengthening their faith, and explaining to their Pagan brethren the religion of Christ. They met a large body of them on an island in Rice lake, and here, for several days, they exhorted the multitude to repentance and faith in the Saviour. The effects were, that those who practised enchantments threw away their 'medicine bag'—the use of spirits was discontinued—they became more cleanly in their apparel, and decent in their mode of living, and the wranglings of drunkenness were exchanged for the 'good will' of the Gospel and the devotions of religion. The mode of instruction now pursued was, to employ some of the more experienced of the native Christians, who, with the assistance of our ministers, taught them to memorize, in their own language, certain portions of the Scriptures, such as the ten commandments and the Lord's prayer. As often as the converts have been instructed in these portions, as well as in the nature of the ordinances, they have been admitted to baptism, and afterward to the Lord's Supper. Their love for the word is ardent, and they improve every opportunity of hearing it; and for this purpose they generally attend our quarterly visitations. Sometimes the itinerant preachers visit their encampments, where they are sure to find a place set apart for religious worship, built of branches and barks of trees. Here the missionary explains to them the truths of religion by comparisons, and in language adapted to their capacity. Three of these *Indian chapels* are now standing on three islands in different parts of Rice lake, where these '*Christians of the woods*' hold their devotions when encamped in those places. This body have often expressed their wishes for a school, and they are also earnestly desirous for a home, where they may cultivate the soil, and enjoy more regularly the means of grace."

I may add that I was present at the conference alluded to in the above extract. On the evening of the Sabbath I visited their encampment, where I found them kneeled in a circle and earnestly engaged in prayer. After listening to their devotions for a while, I requested Peter Jones to inform them that I wished to speak with them. They all arose, and the chief presented himself before me with much

dignity, and apparent self-possession. I asked him what induced him to come down to the conference. The chief replied, "While in the woods, I heard what the Good Spirit had done for my people; and I came to see, and hear, and judge for myself." I then said, "After you had come and heard, how did you feel?" Putting his hand to his heart, he replied, "I feel very sick here." "What made you feel sick?" "Because I great sinner." "How do you feel now?" "I feel very glad." I then gave them a few words of instruction, and left them under a solemn sense of the goodness of that Being who is *no respecter of persons, but in every nation he that feareth Him and worketh righteousness is accepted of Him.*

I will also remark that previously to the sitting of the conference this year, I attended a camp meeting in the town of Cramhe, where about one hundred of the Indians from Bellville were assembled. They had erected bark tents for themselves and were very attentive to every part of the exercises of the meeting. Generally after a sermon was delivered to the white people in English, the substance of it was repeated to the natives, through an interpreter, William Beaver. One day, after having preached on the offices and influence of the Holy Spirit, I was requested to give the substance of it to the Indians, which I did. I also related to them some anecdotes relative to the work of God among the natives in the United States, and the feeling that had been excited in the hearts of Christians in New-York and other places toward them. This information so overcame the interpreter that he could scarcely contain himself, and he wept and rejoiced aloud.

During the meeting, about forty, including adults and children, received Christian baptism. This was a very solemn and refreshing season. They were arranged in a semi-circle, when the baptismal service was read and explained to them, after which they were solemnly dedicated to God in the name of the holy Trinity. Some of them seemed to be overcome with a sense of the Divine goodness.

A very great and general interest was excited among Christians in behalf of these missions. And among others, Miss Barnes and Miss Hubbard, two pious members of our Church in New-England, were moved to devote



themselves to the work of instructing the natives. With a devotion and sacrifice becoming so glorious a cause, they travelled from place to place soliciting donations from individuals, in which they were quite successful, and then offered their personal services to the work. Their offering was accepted, and they accordingly went into Upper Canada upon this errand of love, and applied themselves assiduously to the instruction of the females in domestic economy, and the children in letters, manual labour, and religion. Dorcas societies were also established in Philadelphia and New-York by pious and benevolent females, who devoted a portion of their time to making fancy and other articles, which were sold, and the avails devoted to the support of the missions. All these things tended greatly to encourage the hearts and strengthen the hands of those men of God who were engaged in this arduous work.

Another thing which contributed much to create an interest in favour of the missions was a visit of some of the native converts in company with Mr. Case, to attend the missionary anniversaries in the city of New-York and Philadelphia. In the year 1828, John Sunday and Peter Jacobs travelled in company with Mr. Case to New-York, and Philadelphia, stopping at all the intermediate places, holding meetings and taking up collections for the benefit of the missions. When the people first saw the fruit of their labours, and heard these natives speak of the wonderful things the Lord had done for them, in their own artless and energetic manner, they seemed to have a demonstration of the power of the Gospel and a sure pledge of what God was about to do for these outcasts of men. The following account of the manner in which these natives acquitted themselves and the effect it had upon the congregation, is taken from the ninth annual report of the Missionary Society of the Methodist Episcopal Church :—

“ John Sunday, one of the natives, then rose, and, in his own language, addressed the people with a zeal and pathos seldom exhibited by our cultivated orators. His gestures, his expression of countenance, the energy of his manner, and his appeals to Heaven, all exhibited the warmth of his heart, the reality of his religion, and the powers of his native eloquence; for although not a word was understood by his hearers, yet the effect upon the congregation was universally visible—their

tears spoke the unsophisticated language of their hearts. Mr. Case then interpreted what he had said, and although much of the edge of his exhortation must have been deteriorated by the translation, yet we may readily imagine what must be the effect produced upon his Indian brethren by this good man's fervent labours among them.

Peter Jacobs, the other Indian, a youth about nineteen years of age, then read several passages from the New Testament, first in English, and then in the Indian language, after the manner in which he instructs his brethren at home. The manner in which he read the parable of the lost sheep was very creditable to his head and heart. He read it exceedingly well, and his feelings obviously made a personal application of the parable to himself and his countrymen. This he fully exhibited when he had finished reading, by addressing the congregation relative to his personal experience and knowledge in the things of God. His broken English, added to the obvious simplicity and sincerity of his narrative, combined to render the scene truly impressive, and highly gratifying to the hearts of all true Christians. The two Indians then sung four verses of the hymn commencing—

‘How happy are they,  
Who their Saviour obey,’ &c,

in their own language, the congregation afterward singing it in English.

The Rev. Dr. Bangs then rose, and after remarking that John Sunday had not understood any thing that had been said, from his ignorance of our language, proceeded to address him through his brother Indian as interpreter; and in the name of the Christian congregation there assembled, gave him the right hand of fellowship. The flowing tears and broken sobs of this poor son of the forest, added to his loud exclamations when he understood what was said to him, was one of the most melting scenes we ever witnessed, and will never be forgotten by any one present; particularly, when to the ardent wish expressed to meet him in heaven, he responded with melting eyes, and overflowing heart, ‘Amen! Amen!’ and ‘all the people’ responded Amen! Amen! also.”

The next year, 1829, Peter Jones and several of the children from the schools, male and female, attended the anniversary in New-York, in company with Mr. Case. Peter Jones preached several sermons in the different churches in the city and in many other places in several parts of the country, in Boston, Philadelphia, Baltimore, &c. By this means a spirit of liberality in behalf of these

interesting missions was very generally excited in the Christian community. None, indeed, who saw and heard for themselves, could resist the conviction that God had visited these people, and that therefore, the set time to favour them was come. At the meetings in New-York, specimens of work which the natives had wrought in the school, were exhibited, which displayed much taste and skill, and showed that the teachers had not laboured in vain. The children likewise spelled words in Indian and English which were given out to them by Peter Jones, read lessons from the Gospels, repeated and sung most delightfully various hymns in English and Indian. The judgment, the affections, and the consciences of the people who witnessed these exhibitions were all enlisted in their favour, as none could doubt the reality of the work which God had wrought.

As the general conference in 1828 agreed to allow the Canada conference, at its own request, to become independent, these missions were no longer under the control of the Missionary Society of the Methodist Episcopal Church. The managers, however, were allowed to appropriate a sum annually for their support not exceeding seven hundred dollars. But notwithstanding they were thus nominally separated from us, the hold which they had taken of the affections of the society and its numerous friends in the United States, could not be loosened, and hence many special donations were made by benevolent individuals for their support, and the state of the missions continued to be presented in the annual reports of the society. On this account I shall continue their history down to the present time.

In 1830, all the missions in this province were considered in a state of progressive improvement. For their benefit, the New-York District Bible Society had the Gospel of St. Mark and several other portions of the sacred Scriptures, printed in the Mohawk language. These were rendered a great blessing to those of the natives who could not understand the English language.

A new mission was also opened during this year, at Mahjedusk Bay, which empties into lake Huron. This is considered of great importance as being the annual rendezvous of many of the Indians from the north. Here a

native school was established under the care of James Currie and David Sawyer, the latter of whom is the son of Joseph Sawyer, who was mentioned before, about twenty-one years of age, and who was educated at the mission school at the Credit.

The labours of Peter Jones have been already mentioned. Such were his improvements in Divine things, in the knowledge of the sacred Scriptures, and his usefulness among his brethren, that he was licensed as a preacher, and in 1828 was received on trial in the Canada conference, and was appointed a missionary to the Indians. From that time to the present he has travelled extensively among the several tribes, and has contributed much to the stability and enlargement of the work. Other natives were also raised up who became very zealous and useful, the more so because they were able to speak to the Indians in their own native dialect. Among others were John Sunday and John Paul. In the month of October, 1830, these two brethren set off on a missionary tour through the province, the journal of which was communicated to the public by Peter Jones. As the journal contains many interesting incidents, which would suffer by an abridgment, it is inserted at length, and is as follows :—

“ *River Credit Mission, Oct. 25, 1830.*

*Dear Brother,*—I here send you a full detailed account of brother John Sunday's and John Paul's journey to Mackinaw and elsewhere, containing their labours among the Indians in that quarter, which you are at liberty to take extracts from for your paper, or to publish the whole, as you may think proper. I took down the report in writing from their own mouths. They gave it to me in the Indian language, which I translated into English as they spoke, except brother Sunday's talk to the Indian agent at Mackinaw, which I took down in the manner he addressed him in the English.

It will be seen by the report that the prospect of Christianizing and civilizing the vast multitudes of the natives of the forest, in the west and north, is truly flattering and encouraging to the friends of Indian missions. It appears to me that all that is now wanting for the general spread of the Gospel of our Saviour is only to follow up the work in the use of the means which God has been pleased to institute for the conversion of the nations of the earth, and the Lord will fulfil his word and promise, until the knowledge of God covers the whole face of the earth as the waters do the great seas. O that



Christians who love the prosperity of Zion would pray more fervently for the kingdom of Christ to come in power to every poor Indian's heart! O that the Giver of every good and perfect gift would open the hearts and hands of his people and of the rich, to aid on in this great and important work. Brother, excuse my ardent feelings in behalf of my poor benighted nation and people.

I remain your brother in Christian love,

PETER JONES, *alias* KAKEWAQUONABY.

[The report commences from this mission and is as follows:—]

JOHN SUNDAY'S AND JOHN PAUL'S TOUR TO MACKINAW, ETC.

*Monday, July 26, 1830.*—We left the Credit mission this day about noon for the west. We stopped near the mountain, and crawled into a barn, where we slept for the night.

*Tuesday, 27.*—We got this day to the edge of the Grand River plains, where we made a fire, and slept in the woods all night.

*Wednesday, 28.*—We got most to Oxford this day—we again slept in a barn.

*Thursday, 29.*—We went on to Dorchester, and tarried at a saw mill on the river Thames.

*Friday, 30.*—This morning we bought an elm bark canoe of some Pagan Indian women. We gave them cloth for a shirt, and a handkerchief for the canoe. We started down the river, and got to Delaware by night.

*Saturday, 31.*—Toward noon we arrived at Muncey town, and found the teacher and Indian brethren all well. We put up with brother Hurlburt, the teacher.

*Sabbath, August 1.*—In the morning we had a prayer meeting with our Chippeway brethren. Some got happy. About noon our grandfathers, the Munceys and the Chippeways, gathered together for meeting. Brother John Paul and myself took turn in speaking to them. We talked to them about the lost condition of the Pagan Indians who worship other gods. They listened with attention. After this we had a class meeting. Our grandfathers spoke in their own language of what God had done for them. We had never seen nor heard Munceys speak before, and we were very glad to see and to hear them. We did not get sleepy all the day. Our meeting continued till most night.

*Monday, 2.*—In the morning we paid a visit to Mr. Clench. He said he was very glad to see us on such business as telling the poor Indians the words of the Great Spirit, and gave us an order for a gun at Amherstburg, that we might shoot ducks, &c, on our journey to the west. About 10 o'clock we left

Muncey town in our bark canoe, and went down the river, and got near to the Moravian village. We stopped in the woods for the night.

*Tuesday, 3.*—We went down the river, and saw some Indians on the way who were *kewahsquabey*, (intoxicated,) and we did not speak to them. We met one canoe of Indians who were not in liquor, and we tried to talk to them about the religion of Jesus Christ. They said, 'We do not know how it will be with us.' We got near to the mouth, where we stopped, and slept in our canoe.

*Wednesday, 4.*—We started on our journey, and when we got to the mouth of the river Thames we had to leave our canoe, and go on foot, as the lake was rough. When we got to a creek called *French Creek*, we saw one Indian and a boy fishing on the bridge with hook and line. We asked them where they lived. They pointed back to the woods, and said they lived there. We then asked them if there were many of them. They answered that there were some considerable many. We began to speak to these two about our errand, and they took us to the camps. We found them some in liquor. There were two parties of them. We went to one which was near a Frenchman's house. We sent for the other gang to come together; but they would not come. Then those that we were with began to speak to us, and said, 'The *black coats* [ministers] have the big book, and they read it; but they cannot cure the sick by having the big book. There is one child sick among us, and we are preparing to cure him, and by to-morrow morning he will be made perfectly whole by our religion; but the white man's religion cannot make one well. Heaven was not made for Indians, but for the white people only. There was once an Indian who became a Christian, and worshipped like the French people. The same Indian died, and went up to heaven; but when he got there the Great Spirit told him that he had no business to come there, for heaven was not made for Indians, but the white people only. The Indians must go toward the sun setting, where their forefathers have gone. Now if Indians try ever so much to worship like the white people, they can never be admitted into heaven, but will be driven away from heaven like the man that once became a Christian. So it is no use to take the white man's religion.' We told them that many of the white people called themselves Christians who do not keep the words of the Great Spirit. Only a few of the white people are good Christians in their hearts, who keep all the words of the Great Spirit. We also told them that the white people had sailed and went all over this world, but they never found the souls of Indians to the sun setting. They then spoke, and said, 'Some of the white people who sailed round the world

have told us that they had found the *souls* of Indians toward the *sun setting*, at the end of the world, and that they bought whiskey of the traders, and got drunk the same as the Indians do here. This is the place where we want to go, where we may have plenty of whiskey.' We then told them that we would say no more to them, only to exhort them to be faithful to go on to the sun setting, where they might have plenty of the fire waters to drink; but as for us, we would worship the Great Spirit, and go to heaven. They spoke again, and said, 'Ah, poor fellows! you will never get to heaven—you are working in vain.' We then left them, and went on our journey, and slept on the shore of the lake St. Clair. We killed a raccoon, which we eat for supper.

*Thursday, 5.*—Early in the morning we started on toward Amherstburg. About ten o'clock in the morning we came to an Indian camp. We stopped with them about two hours, and told them what the Lord had done and is still doing for the poor Indians to the east. They listened with attention, and said, 'How curious these things must be; but we know nothing about them.'—After we eat, we went on our way. When we got near Sandwich, we saw another camp of Indians. One man came to us, and asked where we had come from. We told him from the east, a little this side of Kingston. The man then said, 'I suppose you have business that calls you to travel to this part of the country.' We then told him what our business was, that is, to tell our native brethren the Christian religion. We got near to Malden by night, and slept in a barn.

*Friday, 6.*—Started early this morning, and arrived at Amherstburg. Near the town we saw some Indians who were very drunk. We said nothing to them. We called upon the Indian agent, (Mr. Ironsides,) and delivered to him Mr. Clench's order for the gun, but we did not get it till the next day. About noon, the *Saux* Indians, who had come after their presents, met in council with the agent, to the number of about twenty men. After they got through their council, I requested to speak to them, and when I got liberty I rose up and said to them,—'Brothers, the Great Spirit has seen fit to cause us to meet together this day, and to see each other for the first time. Brothers, I desire to tell you that where we have come from the Indians are at *war*. Many of the Indians and the white people have already rose up and flew to their arms. The evil Spirit, the devil, who lives under the earth, is the one with whom the Indians and the white people are at war. They are fighting for the Great Spirit, who is in heaven, and are marching forward. We are now travelling and visiting our Indian brethren to call for volunteers, that we may become strong to kill the devil.' When I had done speaking to them, the interpreter explained to them what I meant by the *war*,

and told them that the Indians to the east were becoming Christians, and renouncing their bad ways. The Saux listened with great attention to what was said, and responded heartily at the end of each sentence. They all shook hands with us, and one of them stripped up the sleeve of his old blanket coat, and showed us his skin, and then said, 'There are thousands of my native brethren where we came from who are of my colour. I will go and tell them all the words you have spoken to us this day, and next summer I will come again to this place, and let you know what they say about these things.' In the afternoon we saw the Saux Indians dancing through the streets of the town, and the white people gave them something to eat for their performances.

*Saturday, 7.*—In the forenoon we saw one of the leading men of the Saux, and we talked to him a long time about the word of the Great Spirit. He appeared very anxious to hear, and asked us, 'Are these things certainly true?' We told him that they were true, for they were the words of the Great Spirit, who had spoken them. He then went in search of his brethren to get them to come and hear more about this strange news; but he could not find them, and therefore they did not come. We left the town about ten o'clock in the forenoon for Detroit, where we intended to take a passage in a vessel to Mackinaw. We arrived at Detroit before night, and inquired for the Methodist people. We were directed to the house of one Mr. Dean, a saddler, where we stopped for the night.

*Sabbath, 8.*—About eleven o'clock we went to meeting with our white friends. Elihu Gardener preached. Brother J. Paul and myself tried to address them in the English talk. We hardly know what we said; but our hearts were *pahpenaindum* (happy.) In the afternoon we again attended meeting at the chapel. Brother Gardener preached, and we had a good time to our souls. Our white friends used us with great kindness.

*Monday, 9.*—We made inquiries this morning if there were any vessels going to Mackinaw, but we could not hear of any. So we went to the edge of the woods to tarry there, and to shoot pigeons for to eat.

*Tuesday, 10.*—Brother John Paul went to the river to see if there was any vessel going to Mackinaw, but he could hear of none.

*Wednesday, 11.*—We could hear of no vessel going as yet. Brother Paul went out into the woods to hunt deer, but before he left the road he saw a large snake thick as a common stove pipe. He ran very fast through the grass. Brother Paul got frightened with the snake, and returned to the town as fast as he could.

*Thursday, 12.*—We went this morning with our blankets to stop in the town. When we got in, we heard of some Indians



being about the place, and presently we saw them coming along the street. We then sat down under the shade of the Methodist meeting house to wait for them. When they saw us, they made a halt, and seemed unwilling to come by us; but at length they came along, and when they got near us we invited them to come and sit down by us, as we wished to talk to them. They came and sat down. We asked them how many days it took a vessel to go to Mackinaw. They said they did not know. We also asked them about the road that leads to that place. But they could not tell us much about it. There were two men, three women, and three children. We said to them, 'Do you know what kind of a house this is?' pointing to the chapel. They said that they did not know what it was for. We asked them if they ever went into one. They answered, 'No.' We then told them that the Great Spirit, who made all people, told and commanded his children to worship Him, and that they should build places wherein they might assemble themselves to worship Him on the Sabbath days. This house is made to worship the Great Spirit in. We asked them if they would go in. They looked at each other, and at last, one of the men, called *Wah-wah-sum*, (who had his shirt all bloody, having been fighting the night before last,) said, 'I will go in.' So they all went in, and we sat down together on the seats. We then commenced to tell them what Jesus had done to save all people, and how that there would be a day of judgment, when all people should appear before the great Judge, and all should be rewarded according to their works.—They listened with attention to all these words. We also told them what the Lord was doing for the Indians where we came from, who were once great drunkards, but had now become sober and a praying people. We charged them not to drink any whiskey, nor to buy it with their brooms. So they went into the town, and sold their brooms. Toward evening they came to us at the meeting house, and said, 'We have not tasted one spoonful of the fire waters. The words you spoke to us have been ringing in our ears all the day.' We again talked to them for some time, after which they went off to their camps, and said that they would come again on to-morrow. We slept in the meeting house for the night.

*Friday, 13.* About ten in the morning, the Indians made their appearance, and they came into the meeting house and sat down, and then told us that there were some more Indians at their *wig-ke-waums*, but they would not come with them. We then thanked them kindly for their visit, and began again to speak to them about Jesus and the good way. They said, 'We still think of the words you spoke to us yesterday; but after we left you the tavern keeper met us, and gave us some whiskey to drink, and we just tasted it. Our women drank

none of it.' We then showed them some of our hymn books in the Indian language, and asked them if they would like to have some of them. They said, 'We would not be able to read them if we had them.' We offered to instruct them how to read some of the hymns. They then accepted them, and we gave them two, and they appeared very glad when we gave them the books. After this, brother Philip Warren (a class leader) said, 'Let us use these Indians well, to encourage them to become Christians.' So they cooked a good bunch of provisions, and spread a cloth on the table, and set it in the best room they had. The Indians were then invited in, and they sat down and eat. O how glad they were to be thus kindly treated! and said, 'We never was so well used by the white people before.' We then told them that if they were faithful in serving the Great Spirit, the good white Christians would love them, and use them well, as they had just seen what the good people would do for them. Our Indian friends stopped with us all the day, and in the evening attended prayer meeting with us. They sat down on a bench by themselves. The white people got very happy during the prayer meeting. As the poor Indians were kneeling down, I heard some noise among them, and when I looked I saw them weeping very much. After the prayer meeting, they stopped with us all the night in the meeting house.

*Saturday, 14.*—After breakfast, our Indian friends said they would go after their things, and would come and make their *wig-ke-waum* nearer by, as it was some distance to where they had their things. They then started on. Afterward we followed after them, and when we came to where they were, we found five men in all. They were busily engaged in making brooms. We shook hands with them. When we shook hands with the head man, he smacked his lips, and appeared to rejoice to see us. We then commenced to talk to them, and told them that a short time ago we and our brethren where we came from were as poor and miserable as they were; but the Great Spirit had mercy upon us, and called us together in villages, where we plant, and receive religious instructions. All paid attention, except one man, who kept talking about going to the town to buy the fire waters. One old man said, 'We feel thankful that you have come to talk to us, and to tell us how Indians ought to live. We are indeed very poor. Our fathers, who were once very numerous in this place, have all died off; and we, whom you now see, are left alone.' When they had finished making their brooms, they started for the town, and we accompanied them. The new Indians all forsook us before we reached the town, but those that were tamed went with us. *Oo-ke-mah-ke-zhik*, the head man among these Indians, arrived afterward at the place where we stopped. I told him that to-

morrow would be the Sabbath day, and that the white people were going to meet together to worship the Great Spirit, and that we were going also with them. We then desired him to stop with us, and to attend the meeting with us on to-morrow. He said that he would try and come toward night, after he had sold his brooms. Accordingly before night he came to us. I then asked him if he would stop and tarry with us on to-morrow. He said, 'I do not know. I had thoughts of going to the party that left you on the way.' I then urged him to stop with us, to which he at last consented. In the evening we had a meeting with our native brethren, and we told them that the Great Spirit had included all nations and people under the blessings of the Christian religion;—that this religion was not only meant for the white people to enjoy, but also for the Indians, and that the Great Spirit had prepared only two places where all the souls of men went to when they died. We also told them that we pitied our poor brethren who know not the Great Spirit, nor this good way; and that we had left our brethren and relations behind to go and tell our poor brethren the word of the Great Spirit. They listened with open ears.

*Sabbath, 15.*—When we rose up this morning, Oo-ke-mah-ke-zhik appeared much troubled in mind, and told us that he had not slept at all during the whole night—that he kept thinking about the things that he heard, and that he never was so exercised in his mind before. At eleven o'clock we went to meeting with our Indian friends. One man lately from England preached. We said nothing to our Indians—we only looked on. At three o'clock the white people assembled at the meeting house. We went in a little while. I then told some of the white people that the Indians who had come with us could not understand English, and asked them if we might go by ourselves, and hold our meeting. They told us that this would be the best for us to do. We then went into an empty house, where we preached to them about every thing from Matt. xi, 22, 23. When we told them about the blind state of man, they felt very bad, and cried for mercy to God. One Indian girl, about seven years old, asked her mother, 'When shall we get to where *Keshamunatoo* lives? Shall we get there in ten days?' I then told the little girl that we had some already started to go to *Keshamunatoo*, and if we were faithful we would soon get there. They were weeping all this time. We asked them if they wanted the Lord to bless them. They said, 'Yes. We cannot rest as we are now.' We then began a prayer meeting, and we prayed for our poor brethren, for the Lord to have mercy on them. They then began to shake and to tremble, and some lost their strength. The girl of seven years was about falling down, when one of the Indians caught her and held her up. They did not know what was



the matter with them, as they had never seen any person exercised in this manner before. The number that got religion was eight in all. O how glad we were to see them get happy!

*Monday, 16.*—In the morning they told us that they never felt so happy before in their lives, and that they were now determined to serve the Great Spirit as long as they should live, and that they would no more drink that which they had so loved, (whiskey,) but would throw it all away. Our Indian brethren left the town in order to go and camp near the woods, where they might make things to sell for provisions, &c.

After they had been gone a little while, we followed on after them; we found that they had thrown away all their *conjuring instruments*. We happened to see a snake skin rolled up; we asked them what use they had made of it. *Wah-wah-sum* replied, 'This snake was my god in time of feasting, which I used to take to shoot other Indians with.' I asked him if I might take his skin? He said, 'You can take it, as I have thrown it away, and have nothing more to do with it.' When the rest saw me take the snake skin, they went into the bush where they had cast theirs away, and brought out their juggling tools and gave them to me; which we still have with us. We then commenced making brooms and axe handles, which we took to the town and sold for provisions, spoons, and earthen bowls. They also bought soap, and washed themselves clean. We continued with them all this week, working every day with our hands, and at the same time we read to them the seven chapters of Matthew translated into the Chippeway tongue, which seemed to do them much good when they heard the words of the blessed Saviour. When we would commence reading them translations, they would all put their heads as near as they could to us, that they might hear all the words. We instructed them to sing, 'O ah-pah-kish-ke-che-in-j-koo-twauk,' and 'Pe-pah-kin-tah-moo-yook.' The children we tried to learn the a, b, c. They did every thing we said to them; they attended to and obeyed all our words. During this week I went up the river to look for some Indians; I met with only one, to whom I talked for some time, but he made no answer. On my way back, I saw the old man that told us the other day of their forefathers having died off; he had cut his leg, which confined him to one place: he said, 'As soon as my leg gets well, I will go to Penetangueshine, where I have relatives that are Roman Catholics.'

*Sabbath, 22.*—All this day we had meetings with our Indian friends. We had a class meeting with them, and all spoke and told us their determinations to serve the Great Spirit. One woman said, 'I will also tell the state of my heart; I do not want to be left alone on the earth, while others are going up to *ish-pe-ming*, (heaven.) I want to go to heaven too, and



all my children. I dread the thought of Indians being cast into hell fire, when the Lord comes to judgment.' We remained with our Indian brethren during this week, and continued to give them all the instructions we could. We were visited by some strange Indians, to whom we talked, but they appeared rather shy, and afraid of us. Some who were about to join with our praying Indians were staggered by what a Frenchman said, which was, that when a person died there was no more of him; and that we were only deceiving them by our stories. During this week a man and his two wives came to us; they were some intoxicated, and said, 'We have come now to hear words from you.' We told them that we would speak to them when they got sober. The next day, early in the morning, we talked to these three, and they paid attention to all we said, and they professed to believe in the truth of the Christian religion, and said, 'We will now help our brethren to worship the Great Spirit.' We went on board of the vessel that was to sail to Mackinaw; but there being no wind, the vessel did not go this day. We went ashore, and visited our Indian brethren once more, whom we found engaged in trying to teach each other to repeat the hymns in Indian. We spoke to them for some time, and encouraged them to persevere in the good way, and not to listen to the wicked words of bad men, who would try to disturb their minds, and lead them astray. We then bade them farewell, and shook hands with them for the last time. Before we left them, they informed us where they intended to go this fall, and there to spend the winter. One party said that they were going to a place called *Sah-ke-nongk*, where they had friends and relations whom they wished to tell about this good religion which they had just found in their hearts. The other party were going toward the north, where some of their people resided. They said that they would all meet at Detroit in one month and a half, where they would spend the winter, and attend the meetings, and get the white people to learn them to read and sing. The whole number that prayed when we left them, was nine adults and three children.

*Sabbath, 29.*—We were on board the vessel all the day, and could not sail for want of wind. Some of our Indian brethren came to us on board the vessel, and we talked to them about Jesus and his good religion.

*Monday, 30.*—There being no wind to sail, we lay at anchor, and were again visited by some Indians, who came to inform us that the white people were threatening to put them in jail for cutting their broom sticks and timber. They appeared much alarmed. We then went ashore with them, to make inquiry about the report of the Indians being put in jail. The

constable told us there was no truth in the story, and that the Indians might rest contented in their minds.

*Tuesday, 31.*—Early this morning we left Detroit for Mackinaw. We got to the mouth of the St. Clair river.

*Wednesday, Sept. 1.*—We got opposite to Walpole island, where we saw from the vessel a large number of Indians collected together and receiving their presents from government; but we did not land to visit them.

*Sabbath, 5.*—We got into lake Huron, and we sailed very fast. On Monday, 6th, we got into a heavy east storm, and the swells rolled very high. We sometimes thought that we should never see land again. The captain then steered for a bay about fifty miles off, where we put to anchor until the storm abated.

*Thursday, 9.*—We arrived at the island of Mackinaw, and landed at the town. We then went in search of some of the Indians that we had seen at Penetangueshine, and were directed to the house of *Wah-zhusk-oo*, whom we had seen at Penetangueshine during the summer. Our arrival was soon spread among the Christian Indians, and they came to shake hands with us. The children belonging to the Presbyterian school also came, and all appeared glad to see us. After eating something at *Wah-zhusk-oo's* house, we set off to visit some of those that became Christians at Penetangueshine this summer. They were encamped at the edge of the woods. When we got there, we found an old woman sitting and looking at the vessel that had just arrived. As soon as she saw us she came and met us, and in shaking hands with us she called us '*sons.*' She then told us that she had just been looking at the vessel, wishing that some of us might have come in it. The old woman then regretted that her son had started before we came, with some missionaries that had gone to Green Bay, and said, 'If my son, who got converted to the Christian worship at Penetangueshine, was here, and seen you once more, he might have received much strength and instruction.' We spoke to them, and had prayers, and thanked the Lord for seeing one another once more. We made inquiries about the Indians that set out to serve the Lord at Penetangueshine, whether they all had remained faithful or not? They informed us that most all had remained faithful in worshipping the Great Spirit; except a few who were overcome by the solicitations of the Pagan Indians to drink the fire waters. We found that they were much scattered in different places.

We stopped in Mackinaw seven days, during which time we had several meetings with our Indian brethren, who heard us joyfully. At this place the Presbyterians have a missionary station, and a large school, where a number of the Indian children (mostly half whites) are instructed in the English

language; many of them are pious, and love the Lord Jesus. We think about ten adult Indians belong to the Presbyterian Church; most of these are females. The Indians at this place were very friendly to us, and said, 'We are as glad to see you as if our parents had been absent from us a long time, and they were to return home to see us. So glad are our hearts.' One day I went to see a very high point of rocks on this island. I was accompanied by Wah-zhusk-oo and a young man. When we got to the point of the cliff it looked very frightful, and the young man that was with us appeared to be much alarmed. Having been informed that this young man had repeatedly refused to hear any religious instructions that had been given by the Christian Indians, I went to him while he was thus alarmed, and asked him if he believed there was a God? He said, 'Yes.' I then told him what God had said about the day of judgment, and about the bad place of torment, and asked him if he was so frightened now at what he saw, what he would do when he saw the world on fire? He made no answer. I then asked him if he would now serve the Great Spirit? He answered, 'Yes.' And when he got home he threw away all his magical implements, and appeared very sober.

We were told that the island of Mackinaw is about nine miles round, and lies about three miles off from the nearest main land.

*Thursday, 16.*—An Indian came to us and said that we were sent for; so we went immediately, and we were taken into the council house. After a while the Indian agent, Col. B., came in, and said, 'I have sent for you, as I heard you had come on the island. I wish to know your business to this part of the country. Every stranger that comes on this island always calls upon me, to let me know what he has come for. If you are Christians, you cannot have come to persuade my Indians to remove over to the British side. We already have plenty of missionaries among us. I wish now to hear your business.' I then tried to speak to him in English, and said, 'Don't you know what our Lord Jesus Christ said, "Go ye into all the world, and preach my Gospel to every creature?" You see me come in here in your place. We must tell him your Indian about de Great Spirit in de heaven. We been round in de Detroit, we saw some of your Indians, very poor drunken, tell dem about de Great Spirit and de heaven, and now drink no more whiskey. We come now here to tell your Indians about de heaven, to find him de Jesus. We have not come to tell your Indians to go over to de British side; but we tell dem to go to de heaven.'" The agent then asked us if we were sent by the governor? We told him that we were sent by a missionary, the Rev. Mr. Case. The agent then became very friendly to us, after he had seen our recommendation

given to us by brother Case. He gave us some provisions, and told us that we might go and preach to his Indians as much as we pleased. He farther told us, that for four years he had been talking to his Indians to embrace the Christian religion, but they would not listen to him. The agent offered to pay our passage back to Detroit, and requested us to call upon him when we were going to start. We paid seven dollars from Detroit to Mackinaw for our passage and board.

*Sabbath, 19.*—Early in the morning we went again to invite them to come to our meetings: they said, ‘We do not know about going; whatever our leading men say we will do.’—They forsook the old path on which we encamped, and went round another way to avoid coming where we were. At noon five adults and a parcel of children came and sat down at some distance; we told them to come nearer, where they might hear all we said; they accordingly came and sat close by us, and listened to our words. We told what we had come for, and what the Lord had done for the Indians where we came from. In the evening we had another meeting, and some of the wild Indians again attended and listened to us.

*Friday, 17.*—Having obtained the loan of a large birch canoe, we set off toward the west, to visit a gang of Chippeways residing at a place called *Me-tig-oo-mirzh-ah-keeng*. *Wah-zhusk-oo* and others accompanied us. We arrived there on Saturday. We found two camps of them, about the shot of an arrow apart from each other. We pitched our wig-ke-waum in the centre, on the path from one camp to the other, that we might have an opportunity to talk to them as they passed by us. *Wah-zhusk-oo* went to see if the old men of these people were at home or not; he came back and told us that they had just left the place two hours before we landed, and would be back in two days. Toward night we went and invited those that were at home to come to our camp and listen to what we had to say, as we were going to have a meeting. None of the adult Indians came to us; only some of the children came. After we had commenced our meeting, we looked and saw the faces of the Indians peeping behind a hill, and listening to us. They appeared very shy of us.

*Monday, 20.*—In the morning I went with an Indian who professed to be a Roman Catholic Christian, to hunt a bear, which he wounded yesterday. We found the bear where he had died; the man then said, ‘We have good luck, in being provided for.’ I said to him, Yes, the Lord blesses us, and does us good, but we don’t do right to the Lord, by not returning his blessings, by our doing that which he has commanded us. I asked him if he knew it was wrong yesterday to hunt; he said, ‘Yes, but I am to be instructed six years, before I can know all about the Christian religion.’ I then asked him what



would become of him if he died before the six years were out? he answered, 'The minister would baptize me before I died, and then I should go to heaven.' I told him, that if he would pray to the Great Spirit and believe on the Saviour, before three days he would know the Lord in his heart; he then said, 'Is it so?' I then told him to come to meeting all the time and pray in his heart, and he should certainly find these things so; he said, 'I will try it.'

In the afternoon the hunters came home, and we visited the chief called *Ance*, and had a talk with him; he was friendly and talked quite freely. We informed him that we were going to have a meeting that evening, and invited him to come. He said, 'We will come and hear you.' We commenced meeting and told them our mission, and our anxious desires that our native brethren should hear the words of the Great Spirit, and know the good way to heaven before they died. After we had spoken to them, we thanked them for their attention, and told them to go home and think about what they had heard, and so make up their minds what to do, and let us know their decision on to-morrow.

*Tuesday, 21.*—In the morning the chief and his people came together to let us know what they had decided upon—the chief said, 'I hardly know what to do. I have two sons who are Roman Catholics, beside other relations. We have concluded to try and give up drinking the fire waters for one year, to see if we can overcome it, before we say we will become Christians. We have also concluded at the same time, to look on the three kinds of Christians, viz. the French religion, the English (Methodist) religion, and the big-knife religion.' (Meaning probably the Presbyterian religion.) After this we asked the chief if he would accept of one of our hymn books? He said, 'I don't know, I cannot read it.' We told him that we would learn them how to say some of the hymns; he then received it, and we gave one to another man. After this they became very anxious to have us read and sing the hymns, and to read the Scripture translations to them, which they were very fond to hear read.

*Wednesday, 22.*—We had intended to start for Mackinaw this day, but the wind prevented us. The chief's son came to us and said, 'My father thanked the Great Spirit for sending the wind to stop you from leaving us, that you might learn us more how to read the books you gave us.' *Ance*, the chief, came to us, and said, 'I could not sleep all the night, on account of talking and thinking about the things which we heard.' We had meetings with them this day.

*Thursday, 23.*—In the morning the chief went out hunting. We instructed the young people to read and sing during the day. In the evening all that were at home came to meeting, and we

had a prayer meeting. We invited the mourners to come forward and we would pray for them. About twenty old and young came forward and knelt down—the Roman Catholic Indian was among the number, and as he came forward he smiled, but he had not been on his knees long before he began to weep and to struggle, and soon lost his strength, and when he received his strength, he came and told us how happy he felt in his heart, never so happy before in his life. Four others also got happy.

*Friday, 24.*—The chief came home this day. We talked to some individuals during the day. In the evening we had a meeting and several of the old Indians wept.

*Saturday, 25.*—In the morning we had a meeting and told them how to keep the Sabbath, and how they ought now to prepare their wood and clothes; so that nothing might disturb them on the Lord's day. They went right to work and got their wood and washed their clothes.

*Sabbath, 26.*—In the morning we had a prayer meeting, and the Lord blessed our souls. At noon we again met for worship. All the Indians to the number of about twenty-four, attended the meetings, except three, whom we could not prevail upon to come near us. We had a class meeting; five of them spoke. *Ah-tisk-oonce* rose up and said, 'Brothers and sisters, ever since I heard about the Great Spirit at Penetangueshine, I have been thinking about him; and I feel determined to look to him as long as I live.'

*Ance*, the chief, next rose up and said, 'Brothers and sisters, I am very glad, that while I was poor and ignorant, the Great Spirit has sent his word among us, which we have heard. I will now serve the Great Spirit as long as I live. I will tell my young men the words I have heard; if they will not listen and become Christians, I will then worship alone. I thank you, my brothers, for coming and telling us about the Great Spirit and the way of prosperity.'

In the evening we had a prayer meeting and told them the death, sufferings, and resurrection of our Saviour to atone for the sins of all people; and then exhorted them now to look to him, and he would make all their sick hearts well. They all wept much; and a number found peace to their souls. The chief was among the rest, and a great conjuror, called *Pah-yah-pe-taush*, felt something in his heart that he never felt before. The children cried very much, and I went to them and asked them what they were crying for? They answered and said, 'We want to go to heaven with the rest that are going there.'

*Monday, 27.*—Early in the morning the chief sent for us at his wig-ke-waum, and asked us, 'What kind of medicine shall I keep, and what shall I throw away?' We told him that all

the medicine that was good to heal a cut, or to drink when any one is sick, he might keep ; but all the medicine that they used in their juggling arts, they ought to throw away. He asked us many other things, which we told him as well as we could. He farther said that he would this fall build a little school house, so that if any teachers came to them, they might have a place to hold meetings and schools. He also said, that he would speak to the neighbouring tribes of Indians, and invite them to accept of the Christian religion ; and told us that he would get Mr. Mitchel (an Indian trader at Mackinaw) to write and let us know what the other Indians would say. As we were now to leave them, we spoke to them for the last time, and told them that we did not know that we should ever see them again in this world. And we commended them to the care and protection of the Great Spirit in prayer. We then shook hands with them and departed, and they standing on the shore, looked at us till we got out of sight. Before we left them they made strong solicitations, that we or some others of the Indian speakers might again visit them. After planting time, they said they would come to Penetangueshine, and hoped then to see the Christian Indians. We did not arrive at Mackinaw this day on account of the head wind.

*Tuesday, 28.*—In the morning we reached Mackinaw and visited some of our friends in the town, and made preparations for starting in the vessel that was to sail this afternoon for Detroit. The Presbyterian friends gave us provisions to take with us on the way. Several called upon us for hymn books and the other translations, but we had none to give, as we had already given all that we had with us.

In the evening we left Mackinaw and all our friends. In five days we arrived at Detroit. Our Indians at this place had not returned. We left Detroit on Tuesday for Muncey Town, and arrived on Saturday ; here we spent the Sabbath with our Chipeway and Muncey brethren. Brother George Henry told us, that their number of Christians were increasing, and that the brethren were getting stronger to serve the Lord.

On Monday we left Muncey, and got to the Credit Mission on Saturday, with our clothes ragged and our shoes most worn out. We thanked the Great Spirit through Jesus Christ, for bringing us safely so far back toward our families. We pray that these words which we have told you may not be destroyed by the devil : but that all we have said to our poor native brethren, may remain as when we left them ; that our words may be true. We desire that you, and all who love the Lord, may pray for the poor Indians at the west, who are now beginning to see day light appearing in the east. O that all might feel the good Spirit in their hearts, and go up to heaven when they die."

In consequence of the blessings attendant on the labours of these native exhorters during this tour a new mission has been established at *Seegeeng river*, which empties into lake Huron on its southern boundaries. This mission is about seventy miles from any white settlement, and was commenced by Mr. Benham, who was aided in his labours by John Simpson, a native convert. A house for meetings and for a school has been erected, and there are about twenty children in the school. Having left John Simpson in charge of the school, Mr. Benham returned to York, with a view to obtain supplies for the farther prosecution of the mission ; and in August, 1831, he set off with his family to make a permanent residence among these people, and is charged with the task of furnishing them with farming utensils, and of instructing them in agriculture, as well as in the way of salvation.

But the most extensive field for usefulness now opening in these northwestern wilds is in the vicinity of *Penetangueshine* near lake Huron. This place has now become the resort of those Indians who come across lake Huron, and who, on receiving the Gospel from the Christian Indians from lake Simcoe and Mahjehdusk, will, it is believed, on returning to their brethren, be a means of spreading Christianity into those vast wilds yet unexplored by the Christian missionary. Indeed this work has already commenced under very promising appearances.

In the month of June, 1831, John Sunday and some other converted natives left York, Upper Canada, for another tour to the north-west. On the 18th of June he arrived at Mahjehdusk. He gives the following account of an interview with Captain Anderson, the Indian agent :—

“ He asked us what news, where we came from. I told him there was a great many white people becoming Christians. He invited me to his house. He then asked me, ‘ What did the ministers say at the council yesterday to the Yellowhead Indians ? I don’t like what I heard this morning. I have heard that the ministers said that it was not right for the governor to help the Indians. Suppose you found a man in the woods sick, and he could not walk home, and you could not take him yourself, and some person should offer to assist you ; would you say to him, Away with you ? It would not be right for you to do so. Thus the Methodist ministers act. They make difficulties.’ I told him it is not true what you have heard—the



ministers did not tell the Indians so. Why did you not see the Indians long ago, for they have been a long time poor, and miserable, and drunken. They were to be seen all about drinking. After a while the good white people saw them, and sent the Gospel to them. Captain Anderson said, 'The Methodist ministers have no money,' and said a great deal about these things. I asked him, 'If you want to do good to the Indians, why do you bring drunken people among them? The doctor that came with us yesterday, could hardly walk, and had his bottle of fire water in his pocket, and offered it to us twice. The Methodist people don't send one such among the Indians. If you had a flock of sheep would you put a wolf in among them?' After this Captain Anderson talked kindly, and we had some very good conversation."

The following incidents, which are extracted from John Sunday's journal, will, I am persuaded, be read with lively interest by all the friends of Indian missions. It may be premised here, that John Sunday was one of the early converts among the Mississaugahs at Bellville. He was then twenty-nine years of age, was entirely ignorant of letters, and addicted to all the vices and superstitions of the savages. Since his conversion he has applied himself with great assiduity to learning in the school at the river Credit, and has made so much proficiency as to be able to read with facility and to write an intelligible hand. His deep experience in the things of God, and his uniformly pious life, give him great influence among his people. He is very eloquent and powerful in his addresses to the people, and God owns his word. Here follow the extracts from his journal :—

"*July 1.*—In the evening we had another prayer meeting. During the day a boy arrived here from Mackinaw—one that was converted when we were there last summer. He told us of the death of his brother, who also got converted last summer. This young man never drank any fire water after he became a Christian, last summer, but remained faithful until he died.

4.—In the morning, John Asance (the chief of the Mahjeldusk Indians) invited us to his house, and said, 'I am thankful that you have come to see us. If we had known of your coming, we would have tried to help you, but we have nothing to give to assist while you go about doing good.' I told him I wanted their prayers; for there is danger in crossing the lake, not only peril of water, but there is plenty of wickedness in the world.

7.—In the morning Captain Anderson addressed the Indians to become Christians, and said, I am of the same mind as I was last year; I want you to make up your minds and become Christians. The Indians then consented to become Christians. In the evening many of the Indians decamped; and we also went on our journey about ten miles: we started with a great number of wild Indians, and camped with them in the evening.

8.—Early in the morning we went on our journey, and saw a number of Indians on our way; and I asked them if they would become Christians, and one of them answered, ‘By and by these Indians will become Christians, but they will not worship in the same way as you do;’ so we did not say any more to them. They had a very long tree set up for their god, with a long ribbon tied to the end of the tree; the tree was painted red in circular streaks. After cooking our dinner, we embarked, and when we had camped in the evening we prayed.

12.—In the morning we embarked, and on our way we fell in with another party of Indians, camped on a small island. We went to them, and when we had collected the chiefs and presented them with a white string of wampum, we spoke thus to them: ‘Fathers, while I was in my own country, poor, wretched, and wallowing on the bare ground, I heard something very pleasing to hear, and I came to myself. Then I thought, Am I alone upon the earth? Have we not forefathers somewhere, that we may tell those good things to? Then I heard there were Indians toward the north, and we started in quest of them, and that is the reason you see us now; we said, we will go to our fathers, and tell them what has pleased us, and see what they will think of it.’ Then I took up my Bible in my hands, and said, ‘This is it that tells what God done when he created heaven and earth, and how he created man; and tells us where we will go when we die,’ &c; and told them many things. When I had done speaking to them, they said, ‘We will go home a while first, and after a little time we will come again.’ About ten o’clock they returned, and said, ‘We will do what you have said; we desire some one to teach our children the book.’ Then I told them I would tell our ministers.

The principal chief’s name was Shingwahkoonse, (young pine tree.)

The chief’s secretary wore the skin off the head of a young rein-deer for a cap. The nose of the skin made the front piece of the cap; the horns were about four inches long, which would shake every time he assented with his head.

19.—Went on again, and saw a camp of Indians, consisting of one man, wife, and two children, and we went ashore, and encamped near them. We went to them and saluted them, and introduced ourselves. After a while, we turned our discourse upon religion; and after we had talked some time to

them, the woman answered and said, 'I have never heard as much from the minister who came and stayed with us all winter, as I have heard now.' The woman said she asked the minister who stayed with them last winter, (Mr. Cameron,) 'What is the reason that we are not like our brethren that we saw at Penetanguishine?' and the minister told her, 'It is the devil that helps them.' I told her, 'Then the devil must have become religious, or he would not help the Christians.' The woman told us, 'Neither did the minister tell us to give our hearts to God.' In the evening, the Indians came to our camp: one of the women asked the woman we talked to, and said to her, 'What did you think of the instructions you heard?' She told her, 'I felt very bad in my heart.'

26.—In the morning we waited on Colonel Boyd, the Indian agent at Mackinaw; and he said to us, 'What have you come to see me for?' and we said, 'For nothing; we have only come to see you.' He said, 'Who sent you?' and we told him, 'A minister sent us:' and he said, 'Does he give you money?' We told him, 'Perhaps we will not have enough for our journey, it being so far;' and he told us to come to-morrow, and I will give you five days' provisions. We thought to ourselves, he is very good. In the evening we had meeting.

28.—In the morning we addressed the Indians, and they listened to us attentively; and again we met in the evening. The young man I told about becoming a Christian, came in. He has been faithful ever since;—(the young man that was going to learn to be a Christian in six years, but became one in four days.)

30.—In the morning the Presbyterian minister came into the Indian camp, and said, 'I am very glad you have come here to talk to the Indians. But I will tell you some things that don't please me well.' I asked him what things? He said, 'When you talk to the Indians, you talk too loud. That I don't like. The Indians will not hear you if you talk so loud. If you talk easier they will hear you better.' I tell him, 'I cannot help that. When I am happy, I cannot help that. When the apostle Peter preached to a great many people, did not he speak loud to them? How many thousand people got religion at one time?' He said, 'Perhaps he did speak loud sometimes.' I tell him, 'Suppose you had a field of wheat ready to cut, and had servants to cut it, would you say very easy to each one of your servants, Cut that wheat very easy, one spear, then another spear, then another spear? Would you not be afraid the rain would come and spoil all your field of wheat before you got it cut? It is just so with the Indians. Now is the harvest. The Lord has sent us here. We have only a little time to work. We must work as hard as we can.' He said, 'We must be brethren; we must love one another;

I hope we will be good friends.' He asked me to have meeting in his church, in the evening. In the evening the house was full of people, traders as well as Indians. They all understood Indian."

John Sunday continued to prosecute his labours in that region of country until the 13th of October, when he embarked on his return voyage by way of Detroit. This mission will doubtless open the way for extensive good among the various tribes inhabiting this northwestern frontier.

According to the latest accounts received from the Indian missions in Upper Canada, there are now 1,850 adult Indians under religious instruction, 1100 of whom are members of the Church. Beside these there are four hundred children taught in fifteen different schools. The natives are making encouraging advances in domestic economy, in agriculture, and in some of the mechanical arts, and some of them, as we have already seen, are becoming extensively useful in the field of Gospel labour. The following statistical account has been recently furnished by the Rev. Mr. Case :—

		Adults under religious instruction.
1. Grape Island, two schools,	. . . . .	210
2. Mohawks, Bay Quinty,	. . . . .	120
3. Rice Lake, two schools,	. . . . .	300
4. River Credit, two "	. . . . .	240
5. Lake Simcoe, two "	. . . . .	250
6. Mahjehdusk, one "	. . . . .	150
7. Grand River, three "	. . . . .	300
8. Muncey town, one "	. . . . .	150
9. Wyandots at Carnard,	. . . . .	30
10. Seegeeng river, . . . . .	. . . . .	100
		<hr/> 1,850

## CHAPTER V.

### DOMESTIC MISSIONS.

AMONG other objects contemplated by the organization of the Missionary Society of the Methodist Episcopal Church, one was to supply those new and destitute settlements in our country, where the people were either too



poor to provide themselves for the support of the Gospel ministry, or who, not knowing its value, were unwilling to exert themselves in its support. It was also known that there were places in the older settlements, which, either on account of the paucity of the inhabitants or their insulated state, were not able fully to supply themselves with the stated means of grace. These were alike considered just objects of the aid of missionary exertions.

In accordance with this original intention of the founders and patrons of the society, the bishops and conferences have, from time to time, established missions in places of this character, and they have generally been attended with salutary results. As, however, these stations differ in nothing very materially from the ordinary circuits and stations, except their having derived support from the funds of the missionary society, it is thought not to be expedient to enter into so particular a detail of them as we have in our account of Indian missions. The following brief account of missions of this character must therefore suffice :

1. *The New-Orleans Mission.*—This mission, which was the first undertaken by the society, has been already mentioned. The Rev. Ebenezer Brown of the New-York conference was appointed by the late Bishop George, in the year 1820 to repair to New-Orleans, and, if practicable, to open a mission among the French population of Louisiana. To qualify himself for this difficult enterprise, Mr. Brown put himself in the way of acquiring a knowledge of the French language, before he set off for his place of destination. Being informed that this mission was in contemplation, the managers of the American Bible Society made a donation to our society of fifty Bibles and fifty Testaments in the French language, and also two hundred Spanish Testaments. Mr. Brown proceeded to New-Orleans in the fall of 1820, and commenced preaching there to the English population with acceptance ; but after repeated experiments, found that he could not gain access to the French population, most of whom were bigotedly attached to the Roman Catholic Church.

The mission at New-Orleans languished for want of being regularly supplied by an efficient minister until the year 1825, when the Rev. Benjamin Drake, of the Missis-

Mississippi conference was appointed to its charge. He entered upon its labours with energy and zeal, and succeeded in bringing the small society which consisted of twenty-three whites and sixty coloured members into order. Through his instrumentality, a house of worship was commenced, which has since been completed. From that time to the year 1828, when it was taken among the regular stations of the Mississippi conference, this place continued to be supplied as a missionary station, and the work of religion, though much impeded from various causes, gradually prevailed, so that the number of Church members had increased to forty-eight whites and ninety-three coloured.

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#### MISSIONS WITHIN THE BOUNDS OF THE NEW-YORK CONFERENCE.

1. *York and Long Island Mission.*—In the year 1823, the Rev. Samuel D. Ferguson was appointed as a missionary on York Island and on the west end of Long Island. The object of this mission, in the first place, was to attempt a reformation of those unhappy females in the city of New-York who had been led astray by the arts of seduction ; and though some success seemed to attend the spirited efforts which were made by Mr. Ferguson and some local preachers and exhorters who volunteered their services to aid him, yet, like most other attempts of this character in behalf of this unfortunate race of beings, they failed of accomplishing their desired object. In consequence of this failure, the missionary, in the latter part of the year, devoted his labours principally to the west end of Long Island. Here his efforts were more successful, two classes being raised up consisting of fifty-two members, and the doctrines and usages of Methodism were introduced into neighbourhoods in which they had been heretofore unknown. As it was thought expedient to continue the mission on the west end of Long Island another year, a new circuit was at length formed in this part of Long Island, including one hundred and thirty-five members. Such, however, was the liberality of the people that only \$294 were drawn from the missionary funds for the support of the missionary the second year.

2. *The Highland Mission.*—The Rev. John B. Matthias was appointed at the conference in the year 1825, as a missionary to some destitute settlements in the *Highlands* in Putnam county in the state of New-York. He entered upon his labours with ardour and zeal, and soon had the happiness to witness a gracious revival of religion among these long neglected people, so that at the end of the first year he returned one hundred and thirty-four members of the Church. Such was the successful termination of this mission that at the end of the second year the people manifested a willingness and an ability to support themselves, and it was accordingly numbered among the regular circuits, containing two hundred and fifty Church members.

3. *The Hampshire Mission.*—This mission, begun in the year 1825, embraced a district of country in the northwestern part of Massachusetts, including some settlements which had not been reached by the regular circuit preachers. The Rev. Parmele Chamberlin was appointed to the charge of the mission. He entered upon his work with an enterprising zeal, and God rewarded his labour in the awakening and conversion of some sinners. Mr. Chamberlin was continued the second year, at the end of which he returned twenty members of the Church. He was succeeded in 1827, by the Rev. John Luckey, who continued two years, labouring with very encouraging success, when it was returned on the minutes as a circuit, consisting of two hundred and twenty-three members of the Church.

4. *The Red Hook Mission.*—This mission was undertaken in 1828 at the earnest request of the late Rev. Freeborn Garrettson, who contributed liberally to its support. It embraced a tract of country on the east side of the Hudson river, chiefly in Dutchess county; the inhabitants of which are principally descendants of the Dutch, many of whom still speak that language. As the Rev. John B. Matthias could preach both in the English and the Dutch languages, he was selected as the missionary; and though he succeeded in gaining the attention of many, and was encouraged by most of the rich landholders of that region of country, no special awakenings took place, and after two years' trial it was no longer occupied as a separate missionary station.

5. *The Harlaem Mission.*—This mission embraces the scattered population in the vicinity of New-York city, on York Island, which could not be conveniently supplied by the preachers in the city nor from those in the country. In 1830 the Rev. Ira Ferris was appointed to the charge of this mission; and though he did not succeed according to the expectations of the projectors of the mission, yet toward the close of the year such were the encouraging prospects that it was thought advisable to continue it another year, and the Rev. Richard Seaman was appointed to its charge. It has fifty-three Church members.

6. *The Hammonasset Mission.*—In 1830, the Rev. Nathaniel Kellogg was appointed to the charge of this mission, which embraced some of the old towns on the east side of Connecticut river, in the state of Connecticut. Such was the success of his labours that at the close of the year he reported eighty Church members, and as the people had contributed so liberally for his support as to require but a small sum from the missionary funds, it is now, 1831, attached to the regular work.

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#### MISSIONS WITHIN THE BOUNDS OF THE NEW-ENGLAND CONFERENCE.

In 1824 the Rev. George Pickering was appointed a missionary to Newburyport and Gloucester. God accompanied his labours with the outpouring of His Spirit, and about one hundred souls were brought to the knowledge of the truth in the course of the year.

The Rev. John Lindsey was also appointed the same year as a missionary to South Hadley and Sunderland. Neither of these stations, however, was continued longer than one year on the missionary list, but the fruits of them were taken into the ordinary appointments.

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#### MISSION WITHIN THE BOUNDS OF THE MAINE CONFERENCE.

In 1824, the Rev. Oliver Beale was appointed a missionary to Piscataques, and at the end of the first year of



his labour there were reported fifty members of the Church. At the end of the second year the mission was received among the regular appointments, containing eighty Church members.

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#### MISSION WITHIN THE BOUNDS OF THE ONEIDA CONFERENCE.

In 1828 a mission was established by this conference in Steuben, state of New-York, for the special benefit of some Welsh people who were settled in that place. The Rev. David Cadwalader, who was able to preach in the Welsh language, was appointed to the charge of this mission. He entered upon his work with great acceptance to the people, and succeeded the first year in forming a society consisting of forty-three members. The mission has been continued to the present time, a house of worship has been erected, and the last year there were returned sixty Church members.

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#### MISSIONS WITHIN THE BOUNDS OF THE OHIO CONFERENCE.

In addition to the Wyandot mission the following have been undertaken within the bounds of this conference :—

1. *The St. Mary's Mission.*—This mission, commenced in 1828, comprehends parts of three counties in the north-western corner of the state of Ohio, a very thinly inhabited region of country. The Rev. John Wood was sent on this mission, and at first, though he met with some opposition, succeeded very well; but his subsequent conduct was so reprehensible as very much to injure the good work he had been instrumental in beginning. He was succeeded by the Rev. James B. Austin, and the mission was so enlarged as to include parts of other counties on the St. Mary's, Auglaize, and Hog rivers, and bordered on some of the most populous towns of the Shawnee Indians. The prospects of the mission this year brightened, several schools were established, and eighty-four Church members were reported; and the missionary had access to some of the Indians, who evinced a willingness to receive the Gos-

pel. The next year the St. Mary's and Defiance missions were visited, and at the close of the year 1830 they returned one hundred and thirty-eight Church members.

2. *St. Clair Mission*.—This mission was commenced in 1828. It includes a tract of country in the territory of Michigan. The Rev Elias Pattee was appointed to this mission, but in consequence of bodily affliction he was able to do but little the first year of his appointment. The next year, however, the Lord greatly blessed his labours to the awakening and conversion of souls, and about seventy were received into the Church. Mr. Pattee was succeeded by the Rev. Benjamin Cooper, who, at the close of his labours in 1830, reported ninety-five members of the Church.

3. *St. Joseph's Mission*.—This mission was commenced in 1829, and embraces a tract of country in Michigan territory lying on the St. Joseph's river, the largest tributary stream which empties into lake Michigan. The Rev. Erastus Felton was sent to establish a mission in those frontier settlements, the particulars of whose labours have not been communicated, except so far as the minutes for 1831 report seventy-six Church members in this mission.

4. The Defiance mission was connected with the St. Mary's mission until the last session of the Ohio conference, when it was made a separate station. It now employs one missionary, whose labours have been blessed in the awakening and conversion of souls. At the last report there were one hundred and forty-four Church members.

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#### MISSIONS WITHIN THE BOUNDS OF THE MISSOURI CONFERENCE.

1. *Salt River Mission*.—This mission embraces the northwestern part of Missouri, situated on the several branches of the Salt river, in an extensive field of fertile country, and settled by an industrious and enterprising people. So successful was the missionary the first year (1830) of his labours that he obtained twelve preaching

places, returned sixty-six Church members ; and the mission was taken among the regular circuits.

2. *Gasconade Mission*.—This mission is situated on several branches of the Gasconade river, and the south waters of the Osage, and was undertaken in 1830. At the close of the year the missionary reported one hundred and four Church members, and it is now included among the regular circuits.

3. *The West Prairie Mission*.—This is also in a newly settled part of the country, which is fast filling up with inhabitants, and was first supplied with a missionary in 1830. It is now supplied in the regular way, including fourteen preaching places and fifty Church members.

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#### MISSIONS WITHIN THE BOUNDS OF THE ILLINOIS CONFERENCE.

1. *Fox River Mission*.—This mission is situated on the waters of the Illinois river, on the extensive frontiers of the states of Indiana and Illinois, between the Fox river and the lake, and is a new country thinly settled. In 1829 the Rev. Jesse Walker, on the abandonment of the Pottawatamy was appointed to the charge of this mission, and he has succeeded in establishing several societies, consisting altogether of seventy-five Church members.

2. *Logan's Port Mission*.—This mission is situated on a tract of country lying on the head waters of the Wabash, in a region of country fast filling up by emigrants from the older states. The Rev. S. R. Beggs was sent as a missionary to this country in 1829, and was succeeded the next year by the Rev. A. Tackington. Their labours were blessed to the conversion of souls. In 1831 one hundred and forty-six Church members were returned on the minutes of conference.

3. *Galena Mission*.—This was undertaken also in 1829, by the appointment of the Rev. Benjamin C. Stephenson. It is situated on the lead mines on Fever river, in a newly settled country in the state of Illinois. Mr. Stephenson was succeeded by the Rev. Smith L. Robinson. The

missionary complains that the people in general are so engaged in endeavouring to become rich by working the lead mines, that it is quite difficult to persuade them to attend to the things of religion.

4. *The Brownsville Mission*.—This mission was undertaken in 1831. The missionary, Rev. John French, states that though his prospects at first were somewhat gloomy, they soon became more promising, the congregations increasing in number and attention; and he had received ten or twelve persons on probation.

5. *The Iroquois Mission*.—This mission, which was also commenced last year, embraces a newly settled tract of country on the Iroquois river, Sugar creek, and Perruh's grove. A village of the Kickapoo Indians is also included in this mission. At the last Illinois conference the Rev. William Mavity was appointed to the charge of this mission, and he has succeeded in establishing a Sabbath school and in forming some classes. The Indians he reports are very friendly to religion and express a desire for instruction.

6. *Jonesborough Mission* has been in operation about two years. It employs one missionary, the Rev. Boyd Phelps, and has two hundred and sixty-four Church members.

7. *Rock Island Mission*.—This mission was commenced in 1832, and embraces a tract of country lying in the northern part of the state of Illinois. The Rev. Philip P. Cordier was appointed to this place, and he has succeeded in establishing thirteen preaching places, and in receiving fifty-five persons into the Church.

8. *The Deplain Mission*, which commenced last year, though somewhat retarded at first in consequence of the severe afflictions of the people, has been much blessed. Here is one missionary and one hundred and forty-four Church members.

The following missions have been quite recently undertaken in the bounds of this conference, but from which no particular account has been as yet received:—*Fort Wayne Grand Prairie, Chicaugo, and Fort Clark Missions*.



MISSIONS WITHIN THE BOUNDS OF THE MISSISSIPPI  
CONFERENCE.

Beside the Indian Cherokee missions within the bounds of this conference, and the New-Orleans, which has been already mentioned, there are the following :—

1. *Pensacola and Mobile Mission.*—The Rev. Henry P. Cook in 1824 was appointed a missionary to Pensacola. He entered upon his labours with great zeal and energy, extending his field of labour to Mobile and the destitute settlements along the Escambia river. In Pensacola he succeeded in forming a small class, and found the pious of the several denominations much united to promote the cause of religion. In Mobile also he found a people willing to hear the Gospel, and a flourishing society was raised up of white and coloured people. These encouraging prospects induced Mr. Cook to adopt measures for building a house of worship in Mobile, which was finally accomplished.

In 1825, Mr. Cook was re-appointed to the Mobile mission, but he soon fell a martyr to his work, leaving, however, behind him the brightness of his example as a devoted missionary of the cross of Christ, and a lively testimony in his death that he had gone to his final reward in heaven. The foundation which he was instrumental in laying in this remote country, enabled his successor, the Rev. John R. Lambeth, to build thereon with success, although he was somewhat retarded in his work by the distressing epidemic which prevailed there this year.

This place was continued on the list of missionary stations, with various degrees of success, until 1828, when it was returned among the regular stations with one hundred and forty-seven Church members, fifty-three whites, and ninety-four coloured.

In 1827 Pensacola was included in the South Carolina conference, and made a separate missionary station, and the Rev. Charles Hardy was appointed to its charge. He met with a variety of difficulties in the discharge of his missionary duties, but though no society was formed this year, his congregations were generally attentive and serious, and he made a commencement in building a house of worship. Mr. Hardy was succeeded by the Rev. Isaac

Boring, who was instrumental in finishing the meeting house, and in raising a society of thirty-eight members, thirty whites and eight coloured. The Rev. Adam Wyrick was appointed to this place in 1829. When the Georgia conference was formed in 1830 this mission was included in this conference, and the Rev. T. P. C. Shelman was appointed to take charge of it. It is still continued on the list of missionary stations, and there are reported to be forty-five Church members.

2. *Providence Mission*.—The Providence mission embraces the settlements on the banks of the Mississippi on both sides of the river from Vicksburgh to lake Washington, together with the bayous and lakes adjacent, where the inhabitants were entirely destitute of the means of grace until supplied by the missionary, namely, the Rev. F. A. M'Williams, who was appointed to this place in 1829. Such is the nature of the country, as to require great labour and privations in order to carry the blessings of the Gospel to the people. The mission, however, has been owned of God, so that about one hundred souls have been brought to the knowledge of the truth, who have become members of the Church.

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#### MISSIONS WITHIN THE BOUNDS OF THE GEORGIA CONFERENCE.

At the time the Georgia conference was set off from the South Carolina conference in 1830, most of the missions in the south which were included within the bounds of the latter conference were located within the limits of the former. This is the case, indeed, with the Pensacola mission, already described.

1. *The Early Mission*.—This mission was begun in 1825, and is included within the Tallahassee district in Florida. The Rev. Morgan C. Turrentine was appointed to the charge of this mission the first year, and was succeeded by the Rev. John C. Wright. Such was the success attending their labours that in 1826 there were reported one hundred and twenty-six Church members. It has been continued to the present time; but as several other missions have been established in that region of country, it numbers now only one hundred and fourteen members.

2. *The Tallahassee Mission.*—This mission is also in Florida, and was first established in 1825 by the appointment of the Rev. John Slade. At the end of his first year's labours he reported seventy-three Church members, sixty whites and thirteen coloured. In 1827 the Rev. Morgan C. Turrentine was appointed to this mission. At this time no less than eight churches had been erected, though the number of Church members was only one hundred and ten. In 1828 the town of Tallahassee was separated from the mission, and erected into a separate station, with sixty-five white and forty-five coloured members attached to it, though the mission included two hundred and thirty-five whites and fifty-eight coloured.

3. *The Holmes' Valley Mission.*—This mission was commenced in 1826, by the appointment of the Rev. Morgan C. Turrentine. It derives its name from an extensive and fertile valley in West Florida, situated between Tallahassee and Pensacola, which was fast filling up with emigrants from the United States. Here was found an extensive field for missionary labour. The mission has been prosecuted with vigour and perseverance from that time to the present, and at the last report there were one hundred and thirty-five white, and twenty-three coloured Church members. It is now included among the regular circuits.

4. *St. Augustine and St. John's Mission.*—These towns in East Florida were considered of great importance to be occupied with a competent missionary, not only on account of the present inhabitants, but more especially in reference to the increasing American population with which they were filling up. Accordingly, in 1826, the Rev. Abner P. Manly was appointed to this station. He entered upon his labours with zeal, but met with serious difficulties for the want of a suitable place of worship. The mission, however, was prosecuted with vigor, and in 1829, was reported to be in a flourishing condition. In 1831 the number of Church members were eighty-nine whites, and fifty-one coloured.

5. *The Pea River Mission.*—This mission embraces several counties in the southeast part of Alabama, contain-

ing a numerous and increasing population, but which were destitute of the means of grace, until the year 1826, when the Rev. Daniel G. M'Daniel was appointed a missionary to this place. So successfully did he prosecute his labours that at the conclusion of the first year, he returned one hundred and four white, and twenty-one coloured members of the Church. This ground continued to be occupied as a missionary station until 1830, and so successfully had it been cultivated that it included at that time, when it was added to the regular work, three hundred and seventy-three white, and sixty-five coloured members.

6. *The Escambia Mission.*—This is a part of the field of labour occupied by the Rev. Henry P. Cook in the Pensacola mission, and includes a tract of country lying along the Escambia river in West Florida. In 1830 it was made a separate missionary station, and the Rev. W. Culverhouse was appointed to its charge, and he was succeeded by the Rev. William N. Sears, who reported, in 1831, two hundred and twelve Church members.

7. *The Carroll Mission.*—This was first returned in the minutes of conference as a missionary station in 1830, and all the information I have received respecting it is, that in the minutes for 1831 there were one hundred and ninety-two Church members, one hundred and seventy-seven whites, and fifteen coloured. The Rev. Appleton Haygood was the first, and the Rev. George W. Brownell the second missionary.

8. *The Randolph Mission.*—Respecting this mission also we have no other account of its commencement than what is derived from the minutes of the conference for 1831, where it is stated that the Rev. J. F. Weathersby was appointed a missionary to this place. He was succeeded by the Rev. George A. Chapell, who, in a letter dated November 23, 1831, states that though the prospects were at first somewhat gloomy, God has revived his work, and about one hundred have been added to the Church this year. Though the country is but thinly populated, it is filling up with emigrants, and bids fair to become a fruitful place in temporal and spiritual blessings. It numbers now about two hundred Church members.



9. *The Lee Mission.*—This mission embraces a tract of country in the counties of Lee and Marion, west of the Flint river, which is fast filling up with emigrants. At the Georgia conference for 1831, the Rev. Addison Watson was appointed to open a mission here, and he has succeeded in establishing fifteen preaching places, building two meeting houses, and in receiving one hundred and twenty-five persons into the Church. This shows that the mission is in a prosperous state.

In addition to these missions, there are several within the bounds of this conference to the black population, which have been attended with encouraging success among these degraded people. The wonder is, that missions for the special benefit of these people were not sooner undertaken. They have not, however, been neglected by the Methodist ministry; but by great extra exertion, and many painful privations and labours, they have been attended to from the beginning of our ministrations in this country; and it is a sufficient proof of the devotedness of this ministry to the spiritual interests of these people, that no less than seventy-one thousand five hundred and eighty-nine are now numbered as members of the Church, several of whom are preachers of the Gospel. But in 1829, the South Carolina conference established several missions for the special benefit of the slaves in different sections of the southern country.

The following are now included within the bounds of the Georgia conference:—

1. Mission to the blacks on Little river. The Rev. Allen Turner. Numbering one hundred and sixty-five.
2. Mission to the blacks, not yet supplied.
3. Mission to the blacks near Macon. Rev. Whitman C. Hill. Numbers not ascertained.
4. Mission to the blacks on Sugar Creek. Rev. John Collinsworth. Numbers not ascertained.

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#### MISSIONS WITHIN THE BOUNDS OF THE SOUTH CAROLINA CONFERENCE.

As so many of the missions which were formerly included within the limits of this have fallen within the bounds of the

Georgia conference, there now remain to be accounted for only the following:—

1. *Mission to the slaves on Pon Pon, Combahee, and Wappahoola.*—The Rev. George Moore. Numbers, six hundred and seventy.

2. *Mission to the slaves on Santee.*—The Rev. John Massey. Numbers, three hundred and two.

3. *Mission to the slaves on Savannah river.*—The Rev. Thomas D. Turpin. Numbers, two hundred and sixty-three.

It will be perceived from the above statement that these missions have been conducted with much effect. They are considered by those acquainted with their location, and with their salutary influence on the hearts and lives of the slaves, to be among the most important missionary stations we have, and are therefore patronized and encouraged by the wealthy and benevolent planters on whose plantations they are established, as being peculiarly calculated to promote the highest interests of their slaves, by elevating their character, and impressing them with a sense of their individual responsibility to God and man for their conduct.

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#### UPPER CANADA MISSIONS.

1. *Mission to the new settlements.*—In 1821, the Rev. Fitch Reed, of the New-York conference, and the Rev. Keneth M. Smith, of the Genesee conference, were appointed to open a mission in the frontier settlements in Upper Canada, back of York, the capital of the province. In the latter part of August they entered upon their labours in the new settlements, about thirty miles from York, among inhabitants composed of emigrants from England, Scotland, and Ireland, and some from the United States. They were cordially received; and, when made acquainted with the object of their visit the people generally flocked to hear the word of the Lord, and very soon a revival of religion commenced, so that at their first quarterly meeting about forty came forward to the communion table; and during the year they had formed six new classes, and

received about seventy members, most of whom, however, had been before members in other places, the rest being fruits of their present labours.

The succeeding year Mr. Reed confined his labours to the town of York, and Mr. Smith was aided on the mission by a young preacher selected for that purpose, and their labours were greatly blessed to the awakening and conversion of souls. This mission was also aided by the American Bible Society with a donation of fifty Bibles and one hundred Testaments, which were thankfully received, and made a blessing to many. The mission was prosecuted with zeal and success until the year 1825, when it was returned among the regular circuits with three hundred and fifty-six Church members, and called the Toronto circuit.

2. In 1825, the Rev. Henry Ryan was appointed to travel as a missionary in the destitute settlements in the vicinity of Chippeway and the Grand River Falls.

In the same year, the Rev. Samuel Belton was sent on a mission in the newly settled townships between the Missicepa and Ottawa rivers, which were settled principally with emigrants from Scotland. This was denominated

3. *The Perth and Missicepa Mission.*—Though much prejudice existed against the ministrations of the Methodist missionaries in this region of country, and the missionaries themselves had to contend with other serious difficulties arising out of the state of the settlements, they so succeeded in their work that at the close of the year 1827, when this mission was taken into the regular work, there were returned in the minutes two hundred and seven Church members.

4. In 1827 the Rev. George Pool was appointed to the Richmond mission, which embraced a newly settled country, and such was the success with which he pursued his labours, that at the close of the year he reported twelve preaching places, and two hundred Church members. It has since been taken into the regular work.

5. The succeeding year another mission called the Boncharrie mission was commenced, concerning the success of which I have received no particular account.

## CONCLUDING REMARKS.

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Thus have I attempted to give a full and faithful account of the missions which have been begun and carried on by the Missionary Society of the Methodist Episcopal Church, from the commencement of its operations to the present time, being a period of about thirteen years. It is believed that very few who assisted in the formation of this society, although they acted under a conviction that they were moving in the order of Divine Providence, anticipated results so glorious as most of them have happily lived to witness.

Indeed, on reviewing the march of the society from its small beginning, and tracing the gradual developments of its plans, the success of its enterprises, and the liberal manner in which it has been supported by its patrons and friends, who can forbear to exclaim in the language of one of old, "Surely the Lord is good to Israel, even to such as are of a pure heart."

Though the pecuniary means at the command of the society have been comparatively small, and though in its first movements it had to encounter a variety of obstacles, arising from prejudice, from a misconception of its objects, as well as from the natural sluggishness of the human heart to engage in enterprises of benevolence,—these sorts of opposition having been mainly broken down or overcome, the voice of mercy has sounded forth by means of the society, from Canada in the north to Louisiana in the south, and from Maine in the east to the banks of the Mississippi in the west; and the Indian tribes in the wilderness, the white inhabitants in the new and some of the older settlements, as well as the degraded slaves of some of the southern states, have heard this voice with believing, obedient, and loving hearts, and are now living by faith in the Son of God. May the good work go on and prosper, until the prophetic motto in the title page of this History shall be fully accomplished, when even "all flesh shall come and worship our God."



The following is a list of the auxiliary societies which have been recognised by the board of managers:—

1819. Sept. 1. The New-York Female Missionary Society.  
 Oct. 13. New-York Young Men's Missionary Society.  
           Genesee Missionary Society.  
 Dec. 6. Courtland Circuit Missionary Society.
1820. April 12. Stamford Missionary Society.  
           New-Rochelle Missionary Society.  
 July 3. Albany Female Missionary Society.
1821. Nov. 5. Baltimore Conference Missionary Society.  
           Cincinnati Missionary Society.  
       May 22. Virginia       do.       do.  
       July 9. South Carolina do.       do.
1822. Feb. 19. Baltimore Juvenile Missionary Society.  
 March 11. Jamaica Circuit       do.       do.  
           Redding do.       do.       do.  
 June 10. Troy Missionary Society.  
 Aug. 27. Genesee Conference Missionary Society.
1823. Jan. 22. Brooklyn Missionary Society.  
           Tennessee Conference Missionary Society.  
 April 10. Ohio       do.       do.       do.  
           Stratford Circuit       do.       do.  
 June 18. Croton       do.       do.       do.  
           Goshen       do.       do.       do.  
 Dec. 17. Young Men's Missionary Society of Boston.
1825. Nov. 16. New-York Juvenile Missionary Society.
1827. Feb. 20. Chambersburgh, Pa., Missionary Society.  
           Newburgh Missionary Society.  
 April 18. Rhinebeck       do.       do.
1828. Feb. 20. Lansingburgh and Waterford Miss. Society.  
 April 16. John-street Church Dorcas Society.  
 May 21. First Female Missionary Society of Le Roy.  
           Young Men's Missionary Society of Albany.  
           New Paltz Missionary Society.  
 June 18. Hudson       do.       do.  
           Female Missionary Society of Paris Hill.  
           Georgetown, D. C., Missionary Society.  
           Baltimore Circuit Missionary Society.  
           Carlisle Iron Works       do.       do.
1829. Feb. 18. Troy District       do.       do.  
 April 15. New-Haven       do.       do.  
           Middletown       do.       do.  
           Saybrook Circuit.  
           Hamden       do.       do.       do.  
           Weathersfield       do.       do.  
           Hartford       do.       do.       do.  
           Burlington       do.       do.       do.

1829. April 15. Goshen Missionary Society.  
 Wesleyan Academy Missionary Society.  
 Brooklyn Juvenile do. do.  
 Female Missionary Society of Suffolk, Va.  
 Potsdam Missionary Society, New-York.  
 Sept. 23. Butterwood Missionary Society, Va.  
 Oct. 21. Pensacola do. do.  
 Oneida Conference Missionary Society.
1830. March 17. Georgia do. do. do.  
 April 21. East Talbot Juvenile Missionary Society, Md.  
 Nov. 17. Missouri Conference Missionary Society.  
 Dec. 15. Rose Hill Missionary Society, N. Y.
1831. March 17. New-Bedford, Mass., Missionary Society.  
 July 20. Rutherford Female Union Miss. Soc. N. C.

It will be perceived that many of the above are conference auxiliaries, and of course embrace a large territory of country in which a number of branch societies have been formed, all of which aid in replenishing the funds of the parent society.

The following will show the amount of moneys received and expended by the society from the time of its organization in April 5, 1819, to April 5, 1832, inclusive:—

	Amount received.	Expended.
1820	\$823 04	\$85 76
1821	2,328 76	407 87
1822	2,547 39	1,781 40
1823	5,427 14	3,740 22
1824	3,589 92	4,996 14
1825	4,140 16	4,704 21
1826	4,964 11	5,510 85
1827	6,812 49	7,379 42
1828	6,245 17	8,106 18
1829	14,176 11	9,233 75
1830	13,128 63	10,544 88
1831	9,950 57	11,497 28
1832	10,697 48	12,494 24
	<hr/>	<hr/>
Total	\$84,850 19	\$80,482 20
	80,482 20	4,367 99
	<hr/>	<hr/>
Balance	\$4,367 99	\$84,850 19

From the above it will be perceived that there has been some diminution of the amount of funds for the last three years. This is owing to three causes.

1. From the commencement of the society until some time in the year 1827, there had been a considerable balance reported, from year to year, in the treasury. In the course of that year the managers found that their treasury was exhausted, and they therefore made an appeal to the friends of missions, stating the wants of the treasury, and calling on them for pecuniary aid. This had the desired effect in awakening a more general interest in the missionary cause, and one and another came forward with a generous enthusiasm, offering to be one of ninety who should pay one hundred dollars each. The money thus pledged, however, did not come immediately into the treasury, so that at the close of the report for the year 1828, there was reported a balance in the treasury of only one hundred and sixty-seven dollars and eleven cents, a much less sum than had been reported for any year preceding; and as the call for missionary labour and enterprise was becoming more and more loud, the managers could with boldness and confidence appeal to their brethren and friends for help. This tended to rouse many a dormant spirit into action, so that at the close of that year of the society's operations, the amount of funds had more than doubled; twenty-two who had pledged one hundred dollars each had redeemed their pledge, and the whole amount reported as having been received was fourteen thousand one hundred and seventy-six dollars and eleven cents, being seven thousand nine hundred and thirty dollars and ninety-four cents more than the year preceding.

2. But unhappily for the pecuniary interests of the society, the managers, notwithstanding they had authorized drafts on their treasury to the amount of twenty thousand dollars, were again compelled to report a large balance in hand. This abated the zeal of those who had begun to be forward in this good work, and thus, instead of going on increasing yet more and more, the next year there was a falling off in the amount received, which has, indeed, continued to diminish until the present year, when we are glad to witness again a small increase, which, no doubt, is owing to an announcement by the managers some months since that the treasury was nearly empty. There is, therefore, a deep conviction felt by the parent

society, and, I believe very generally, that the funds may easily be augmented to almost any amount which might be wanted to support the true missionary cause.

3. Though there has been a diminution of the amount of money received for the three last years, yet it is not quite so great as appears from a simple inspection of the treasurer's report. Previously to the year 1829, the Canada conference was auxiliary to the Missionary Society of the Methodist Episcopal Church, and the yearly amount of its contributions, at the time of which we are now speaking, was about one thousand one hundred dollars. Since the year 1829, that conference having become independent, it is no longer considered as an auxiliary, and therefore appropriates its own funds for the support of its missions. Hence this amount, namely, about one thousand one hundred dollars should be added to the amount reported for the last three years, in order to make the comparative estimate entirely accurate.

But even by adding this amount there will be a lamentable falling off for the two last years, and only an increase of about fifty dollars for the year 1830. This diminution therefore must be accounted for from other causes ; and I believe the chief cause is to be found in the fact, that there is not a sufficient outlet of the funds to keep up the missionary excitement. At the commencement of the society, in addition to the supplying destitute portions of our own country, it was contemplated to extend its operations into foreign parts, particularly to Liberia in Africa, and in South America. The subject of establishing missions in these places has been frequently agitated in the board, and funds have been pledged for their support whenever they should be undertaken by the proper authorities of the Church. Obstacles, however, have hitherto prevented these desirable plans of carrying the Gospel to those places by means of this society from being executed. No one is censured for these seemingly tardy movements, as it appears that hitherto suitable men for the enterprise have not been found.

It is to be hoped, however, that the time has already arrived for this society to expand its wings more extensively ; and not only brood over the shivering sons of our forests, and the perishing children of our white settlements,



but also to fly across the waters to Africa, and light on that favoured spot where the American Colonization Society is erecting the standard of civil liberty, and diffusing the blessings of domestic enjoyments; and, indeed, not to rest until our sister republics in South America shall feel the genial warmth of its healing and reviving touches. God hasten it in his own time. Amen.

It will be perceived by the attentive reader that many of the above mentioned missions have been struck from the missionary list, and are now included among the regular circuits. It has, indeed, been the policy of the society from the commencement, so soon as any missionary station had become competent to its own support to transfer it to the regular work, and thus leave the funds of the society to be appropriated for the establishment and support of other missions in the newly formed and destitute settlements. And it is hoped that this policy will continue to be pursued, that ample means may be always at command to extend missionary operations in an exact ratio with the increase and extension of the frontier settlements.

As it may be satisfactory to the friends of this cause to see at one view the results which have been produced by means of this society, I give below the names of the several missionary stations, the time when they were begun, together with the time when any were abandoned for want of success, or were so prospered as to be included in the regular work, as well as the number of Church members and scholars they contained at such time, and likewise such as are still continued on the list of missionary stations.

Stations.	Commenced.	Church Members.			Scholars.	
		Whites.	Ind's.	Col.		
Wyandot	1816	125	238		40	Contin'd.
Asbury	1822	2	24	45	50	1830 Discon'd.
Cherokee	1822		855		100	Contin'd.
Potawatamy	1823				20	1830 Discon'd.
Choctaw	1825		4000		100	Continued.
Oneida	1829		200		115	Do.
Shawnee and Kansas	1830	2			16	Do.
New-Orleans	1820	48		93		1829 Discon'd.
York & Long Isl.	1823	135				1824 Do.
		312	5317	138	441	

Stations.	Commenced.	Church Members.			Scholars.
		Whites.	Ind's.	Col.	
Brought forward		312	5317	138	441
Mobile	1824	147			1828 Discon'd.
Sunderland	1824	100			1825 Do.
Newburyport	1824				1825 Do.
Piscatteques	1824	80			1826 Do.
Highland	1825	250			1827 Do.
Hampshire	1825	223			1829 Do.
Early	1825	114			Continued.
Tallahasse	1825	65		45	1828 Discon'd.
Holmes' Valley	1826	135		45	1831 Do.
Pea River	1826	373		65	1830 Do.
St. Augustine & St. John's	1826	89		51	Continued.
Pensacola	1827	45			Do.
Red Hook	1828				1830 Discon'd.
Welsh	1828	60			Continued.
St. Mary's	1828	138			Do.
St. Clair	1828	95			Do.
St. Joseph	1829	76			Do.
Providence	1829	100			Do.
Fox River	1829	75			Do.
Logansport	1829	146			Do.
Galena	1829				Do.
Hammonasset	1830	80			1831 Discon'd.
Harlaem	1830	53			Continued.
Salt River	1830	66			1831 Discon'd.
Gasconade	1830	104			1831 Do.
West Prairie	1830	50			Do.
Escambia	1830	212			Continued.
Carroll	1830	177		15	Do.
Randolph	1830	200			Do.
Jonesborough	1830	264			Do.
Iroquois	1831		350		Do.
Deplain	1831	144			Do.
Defiance	1831	144			Do.
Lee	1831	125			Do.
Brownsville	1831	12			Do.
Rock Island	1832	55			Do.
Missions among the Slaves in Carolina and Georgia	1829			1400	Do.
Total		4309	5667	1759	441

## CANADA MISSIONS.

Stations.	Commenced.	Church Members.			Scholars.
		Whites.	Ind's.	Col.	
Grand River	1822		220		60 Continued.
Carnard	1823		18		Do.
Grape Island	1825		108		50 Do.
Muncey town	1825		55		25 Do.
River Credit	1825		110		50 Do.
Lake Simcoe	1826		180		50 Do.
Rice Lake	1828		200		75 Do.
Bay Quinty	1829		73		40 Do.
Mahjehdusk	1829		82		33 Do.
Mackinaw	1831		50		Do.
Seegeeng	1831		40		Do.
New settlements back of York	1821	356			1825 Discon'd.
Grand River Falls	1825				1826 Do.
Perth	1825	207			1827 Do.
Richmond	1827	200			1830 Do.
		<hr/>	<hr/>	<hr/>	
		763	1136	383	

From the above it appears that during the thirteen years of the society's operations, there have been gathered into the Church, exclusive of deaths and expulsions—the number of such not having been ascertained—*thirteen thousand six hundred and thirty-four souls*; and that there are now *eight hundred and twenty-four* children under instruction in the several Indian schools.

Who will not pray that this good cause may go on and prosper, until the ends of the earth shall see the salvation of God?

*New-York, April 13, 1832.*

Since the formation of the society several alterations of the constitution have been made by the general conference, in conformity to the recommendation of the board of managers. At the general conference in 1828, they adopted the following

### CONSTITUTION.

ART. 1. *THIS* association, denominated "*The Missionary Society of the Methodist Episcopal Church*," is established for the express purpose of enabling the several annual conferences more effectually to extend their missionary labours throughout the United States and elsewhere, and also to assist in the support and promotion of missionary schools.

ART. 2. The payment of two dollars annually shall constitute a member, and the payment of twenty dollars at one time a member for life.

ART. 3. The officers of this society shall consist of a president, five vice presidents, clerk, recording and corresponding secretaries, and treasurer; who, together with thirty-two managers, shall form a board for the transaction of business. They shall all be members of the Methodist Episcopal Church, and be annually elected by the society. Each annual conference shall also have the privilege of appointing one vice president from its own body.

ART. 4. The board shall have authority to make by-laws for regulating its own proceedings, fill up vacancies that may occur during the year, and shall present a statement of its transactions and funds to the society at its annual meeting, and shall also lay before the general conference a report of its transactions for the four preceding years, and state of its funds.

ART. 5. Ordained ministers of the Methodist Episcopal Church, whether travelling or local, being members of this society, shall be ex-officio members of the board of managers.

ART. 6. The annual meeting for the election of officers and managers shall be held on the third Monday in April, in the city of New-York.

ART. 7. At all meetings of the society and of the board, the president, or in his absence, the vice president first on the list then present, and in the absence of all the vice presidents, a member, appointed by the meeting for that purpose, shall preside.

ART. 8. Twenty-five members at all meetings of the society, and thirteen at all meetings of the board of managers shall be a quorum.

ART. 9. The minutes of each meeting shall be signed by the chairman.

ART. 10. It is recommended that within the bounds of each annual conference there be established a conference missionary society, auxiliary to this institution, with branches, under such regulations as the conferences respectively shall prescribe. Each conference missionary society shall annually transmit to the corresponding secretary of this society a copy of its annual report, embracing the operations of its branches, and shall also notify the treasurer of the amount collected in aid of the missionary cause, which amount shall be subject to the order of the treasurer of the parent society, as provided for in the eleventh article.

ART. 11. The treasurer of this society, under the direction of the board of managers, shall give information to the bishops annually, or oftener, if the board judge it expedient, of the state of the funds and the sums which may be drawn by them for the missionary purposes contemplated by this constitution. Agreeably to which information the bishops shall have authority to draw upon the treasurer for any sum within the amount designated, which the missionary committee of the annual conferences respectively shall judge necessary for the support of the missionaries and of the mission schools under their care. Provided always, that the sums so allowed for the support of a missionary shall not exceed the usual allowance



of other itinerant preachers. The bishops shall always promptly notify the treasurer of all drafts made by them, and shall require regular quarterly communications to be made by each of the missionaries to the corresponding secretary of this society, giving information of the state and prospects of the several missions in which they are employed. No one shall be acknowledged a missionary, or receive support out of the funds of this society, who has not some definite field assigned to him, or who could not be an effective labourer on a circuit.


ART. 12. In all cases of the appointment of a missionary, the name of such missionary and the district in which he is to labour, together with the probable expenses of the mission, shall be communicated by the bishop or the mission committee of each annual conference, to the treasurer of this society, that a proper record of the same may be preserved.

ART. 13. The board of managers shall have power to pay over at their discretion from the funds of the missionary society any sum or sums not exceeding \$700 per annum, to support the Indian missions in Upper Canada whenever the Canada conference shall have become a distinct and independent Church, according to the provisions already-made by the general conference.

ART. 14. This constitution shall not be altered but by the general conference upon the recommendation of the board of managers.

### FORM OF A BEQUEST TO THE SOCIETY.

I give unto the treasurer, for the time being, of the Missionary Society of the Methodist Episcopal Church, formed in New-York, in the year eighteen hundred and nineteen, the sum of                      dollars, for the purposes of the said society, and for which the receipt of such treasurer shall be a sufficient discharge.

 Persons disposed to make bequests to the society, are requested to be careful in adopting the above form, that legacies may not be lost to the society by neglect in doing so.

### OFFICERS.

REV. BISHOP M'KENDREE, President.  
 BISHOP ROBERTS, 1st Vice President.  
 BISHOP SOULE, D. D., 2d do.  
 BISHOP HEDDING, D. D., 3d do.  
 JOHN EMORY, D. D., 4th do.  
 WILLIAM CAPERS, D. D., 5th do.  
 DANIEL OSTRANDER, New-York Conference, 6th do.  
 GEORGE PICKERING, New-England Conference, 7th do.  
 GEORGE HARMON, Genesee Conference, 8th do.  
 JACOB YOUNG, Ohio Conference, 9th do.  
 JOHN SCRIPPS, Missouri Conference, 10th do.  
 THOMAS L. DOUGLASS, Tennessee Conference, 11th do.  
 WILLIAM WINANS, Mississippi Conference, 12th do.  
 WM. M. KENNEDY, South Carolina Conference, 13th do.  
 JOHN EARLY, Virginia Conference, 14th do.  
 JOSHUA WELLS, Baltimore Conference, 15th do.  
 NATHAN BANGS, D. D., Treasurer.  
 BEVERLY WAUGH, Corresponding Secretary.  
 MR. LANCASTER S. BURLING, Recording Secretary.  
 FRANCIS HALL, Clerk.

## MANAGERS.

DR. S. D. BEEKMAN  
 MR. THOMAS BROWN  
 PETER BADEAU  
 STEPHEN DANDO  
 WILLIAM DUVAL  
 GEO. W. FOWLER  
 BARBER BADGER  
 JAMES B. GASCOIGNE  
 SAMUEL B. HARPER  
 WILLIAM HAINES  
 A. L. HALSTED  
 SCHUREMAN HALSTED  
 MICH. HOUSEWORTH  
 NATHANIEL JARVIS  
 GEORGE INNES  
 W. W. LAKE

MR. ROBERT MATHISON  
 HENRY MOORE  
 RALPH MEAD  
 JAMES B. OAKLEY  
 DR. J. L. PHELPS  
 D. M. REESE  
 MR. PHILIP ROMAIN  
 JACOB RUCKLE  
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NOTE.—Notwithstanding the pains I have taken to arrive at accuracy in the preceding History, yet, in having recourse to so many documents in order to ascertain dates, numbers, proper names, &c, I shall not be disappointed if mistakes should be detected by those especially with whom many of these things are more familiar in consequence of their having a personal acquaintance with them. Any errors, therefore, as to facts, which may be detected by those who are on the spot where they are said to have happened, or from any other authentic source, by being communicated to the author, may be corrected in a future edition, should it ever be called for.

2. The accounts of the Iroquois and Fort Wayne missions came to hand too late to be inserted in full in the body of the History. The number of religious Kickapoo Indians attached to the Iroquois mission is included in the table of stations and numbers of Church members, although, for the reason above mentioned, they are not noticed in the body of the work.

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 ERRATA.

Circumstances having compelled me to hurry the work through the press faster than otherwise would have been desirable, neither the printer nor myself could give that attention to the proof sheets requisite to insure more complete correctness.

The following typographical errors have been noticed, which the reader is desired to correct:—

Page 59, line 9 from top, instead of the "*skin and hair cut the flesh*," it should be, the *horn* cut the flesh.

Page 166, the section numbered v, should be vi, and the subsequent one on page 167 should be vii, instead of vi.

Page 169, chap. iv, in a few copies, is incorrectly printed chap. iii.

Page 175, line 10 from top, for *necromancies* read *necromancers*.

Page 176, line 16 from top, for *an* informant read *our* informant.

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